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# UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

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## CHURCH HISTORY.

### ARTICLE I.

I. *A Compendious Ecclesiastical History, from the earliest period to the present time.* By the Rev. William Palmer, M. A., of Worcester College, Oxford; author of *Origines Liturgicæ*, &c. &c. With a Preface and Notes by an American Editor. New York, 1841. 1 vol. 12mo. pp. 228.

II. *Prælectiones Historiæ Ecclesiasticæ, quas in Collegio Urbano Sacræ Congregationis de Propaganda Fide, et in Pontificio Seminario Romano habuit* Joannes Baptista Palma, Sacerdos Romanus, Hist. Eccles. Professor. Tomi IV, 8vo. Româ, 1838—1840.

(*Lectures on Ecclesiastical History, delivered in the Urban College of the Sacred Congregation of Propaganda Fide and in the Pontifical Seminary of Rome,* by John Baptist Palma, a Roman Priest, Professor of Ecclesiastical History.)

WE have placed these two works at the head of our paper, not merely on account of the similarity in name of the two distinguished authors, but for other obvious reasons. They have both just given to the world the results of their respective labors in the very interesting department of ecclesiastical history. Both, though in very different ways, have attempted to trace the various phases and vicissitudes which mark the history of the church of Christ. Both too are men of distinguished ability and learning.

They belong to two different, and we may say opposite schools—those of Rome and of Oxford, though the latter has of late shown some disposition to approximate to the former. And they are tolerably good representatives of these two schools. The Roman Palma, as a historian, has a character distinct in its outline and clearly marked in all its features; with a decided and unfaltering step he boldly treads the path of antiquity, with all the tortuous windings of which he is thoroughly acquainted. The Oxford Palmer is less decided in his historical character, though he betrays no lack of confidence in his assertions,—else he would not be a *genuine* Englishman,—yet he appears to pursue the ancient path with the uncertain air of one who hesitates and is not well acquainted with the road. As the French would say, he is evidently *géné;* he appears like a stranger in a foreign country who would fain act as though he were at home. He belongs to a school which has manifestly been for too short a time in the remote land of antiquity, to have become *naturalized* to its climate, or well acquainted with its rich productions.

Nor does the contrast stop here. The two professors meet indeed on the common field

of church history, yet do they pursue routes so different as seldom to come in contact with each other. The Roman bears "the labor of the day and the heat;" he turns up the soil, waters it with the sweat of his brow, and cultivates it with untiring industry. The Oxfordite skims lightly over its surface; gambols about its borders, culling a flower here, and plucking a fruit there; and, for the amusement or gratification of his readers, we apprehend, he often trips, falls, or turns somersets!

Dropping the figure, the Roman professor enters critically into his subject; he gives us both sides of every question which he handles; he furnishes his authorities as he proceeds; he states and refutes objections, ancient and modern: and when you have read his history, you are compelled to say, either that he has reason on his side, or at least, that his views and statements are very plausible. The Oxfordite is far from entering on any such dull and plodding labor. He would seem to consider it a bootless toil. Except Scriptural quotations, and one reference to his own works, and another to the authority of the Protestant Archbishop Usher, he does not, we believe, give us one single reference from the beginning to the end of his work! He furnishes many passages from the ancient documents, but he does not tell us once whence they are taken; and unless his readers are so conversant with those writings, as to be able to hunt up and examine his quotations for themselves, they must wholly rely on his bare word for their genuineness and accuracy.

This is a most serious defect. Nor let it be alleged that such learned references are out of place in a work avowedly intended for popular use. In such books they are perhaps more requisite than in any other, for the reason just assigned. Without some such guide the unlearned are left wholly at the mercy of every smatterer and theorizer who may choose to embody his peculiar views in the form of history. And this is unhappily but too often the case in popular works, especially in those written in the English language to suit the palate of Protestant readers. Of no book, perhaps, is it more true than of Palmer's Church History. If any one ever *needed* proofs in support of his assertions, *he* surely needed them, as we hope abundantly to show in the sequel.

For our own part, we would not give a rush for the statements of any mere partisan historian, unless those statements are confirmed by constant references to the original authorities. We like to have chapter and verse for every thing. We value those historical books only, the margins of which are filled with references to the proper documents and the writers of which give sufficient evidence that they have not taken these authorities at second hand, but have drank deeply themselves at the fountain heads. We like books written after the manner of Lingard's History of England. There is at least some satisfaction in reading such works. One feels that he has a guide which he can consult in an emergency. But when there is nothing to depend on but the mere assertions of a flippant writer, who is evidently not unbiassed in his views, every impartial judge must receive such statements with distrust. They are somewhat like the tedious and over-colored narratives of a traveller, who retails his "first impressions" of a foreign country entirely from memory. They have not the weight, and they merit not the name of real history. We make these general remarks, because, as we shall see, they are fully applicable to the work of Palmer, and because in this age of specious historical theories, pompously styling themselves "philosophies of history," one cannot be too guarded in relation to the statements he is called on to credit.

It will be easily gathered from what we have thus far said, that in comparing the Oxford Palmer with the Roman Palma, we are compelled to award the *palm* to the latter. Here we have at least one genuine *Roman* priest; though we believe he is not a native of Rome,* but of some other portion of Italy. All who are acquainted with him cannot fail to have marked his great erudition, his moderation and modesty in his statements, and his extensive learning and research. For nineteen years,† he has been a distinguished professor of church history in two out of the twenty-four great colleges of Rome. He has grown grey in this delightful study. It has become identified with his very being, and i

* We *know*, at least, that he has not a Roman nose

† See preface to the first volume, where he says that in 1838, he had been already a professor for fourteen years.—P. i.

almost the idol of his devotion. He has roughly examined all the original docu-nts which he cites; and this minute and tical knowledge of antiquity appears on ery page of his work. This learned erudi-n is, in fact, a distinctive characteristic of lian writers generally; as the contrary fea-re—of superficial flippancy—is distinctive most English writers, and of few more so an of Palmer.

We have as yet received only the two first lumes of Palma's Lectures, with the first rt of the third, bringing down the history ly to the close of the twelfth century. But e have no doubt that ere this the whole has en published at Rome. The author tells ,* that this work is but preliminary to ano-er on a more extensive scale, which he is eparing for the press. This will enter into ore details, and will cover the whole ground church history, whereas the lectures are signed merely to unfold the more important ents and vicissitudes of that history.

Our chief object in this paper is to present summary review of the "Compendious Ec-siastical History," by the Oxford professor. nd our limits will allow us merely to touch ry briefly on the chief features of this work. o examine all the historian's statements, to pply all his omissions, and to correct all his ors, would require a volume much larger an the one he has given to the world. As gives no proof whatever for any thing he serts, we would be justified in repelling gra-tous assertion, by mere denial without proof. his would be in accordance with the well own aphorism: *quod gratis asseritur gratis gatur*—"what is asserted gratuitously may denied gratuitously." But we will do a atholic work of supererogation, and supply oof as we proceed, at least as far as our nits will possibly allow.

Professor Palmer is one of the three great aders of the present Oxford movement to-ards Catholic principles. However he may nk in point of learning and talents, he is, rhaps, of all of them the least favorably in-ned towards Rome, and holds most of what e called "the low church opinions." He ay be a *simple* churchman, with Bishop opkins of Vermont. Dr. Newman is cer-

* Preface to vol. i, p. ii.

tainly at the head of the list in every respect, and especially as regards consistency and, we think, sincerity. Dr. Pusey is *somewhere* in the middle,—though it would take a wizard to define his real position. His late sermon on the holy eucharist, or Lord's supper, is in the mystical and mystified character of his other writings. It is really hard to know what he would be after.* He seems to pursue the non-committal policy, though he has not succeeded well in this *genre*. For speaking a little too plainly, he is now under suspension for two years. He seems to be, in a word, the true embodiment of that nondescript thing—neither Catholic nor Protestant—called *Puseyism*, after him, which is now "trying how far it can adjust its few remnants and shreds, so as best to conceal its nakedness, and appear like her whom it would fain resemble." This system, if system it may be called, halts between two points; that of sectarianism on the one hand, and of Catholicity on the other. With one hand it grasps the anchor of Catholic truth; and with the other holds on to the gilded loaves and fishes of an immensely rich church establishment! When will this unworthy hesitancy cease?

We would not be understood as condemning indiscriminately the history of Professor Palmer. The book has many good qualities which we greatly admire. We have been much pleased with its general plan and scope, and with the division into epochs, with, however, one exception, to which reference will soon be made. The chief excellence with which we were struck, is a certain pious vein which pervades the work, sustained by appropriate and select examples of ancient sanctity. In this feature we are delighted to recognize no little of the true Catholic spirit.

He lays down the plan of his work in the first, or introductory chapter. He says:

"The history of the church, then, is not like other histories, in which the progress and fate of human enterprises is (*are?*) described; it is the fulfilment of God's will for the salvation of man, the accomplishment of prophecies, the triumph of grace over the imperfection and sins of nature. The perpetuity of the church, its propagation in all nations, the succession of the true faith, the manifestation of the Holy Spirit's assistance in the lives of

* See a very able article on this subject in the Catholic Cabinet for October, 1843. Article—*Transubstantiation*.

Christians; the calamities, errors, afflictions, which, in all ages, beset it—afford new proofs of Christianity itself, and inspire the devout mind with humility and faith."*

In another place, he says:

"The promises of our Lord to his disciples, that the Spirit of truth should lead them into all truth and abide with them forever, that the gates of hell should not prevail against his church, and that he himself would be always with his disciples—imply that the faith revealed by Jesus Christ should, in every age, continue to purify and sanctify the hearts and lives of his real followers; and we may hence infer that the belief which has, *in all ages*, been derived by the church from the Holy Scriptures; the great truths which Christians have always unanimously held to be essential to the Christian profession; which have supported them under the tortures of martyrdom, and transformed them from sin to righteousness; that such doctrines are, without doubt, the very same which God himself revealed for the salvation of man."†

From the solemn promises of Christ just alluded to, we would infer more than suited the purpose of the Oxford divine. We would infer that the belief which was held in all ages of the church as the revelation of God, *was* derived from, or conformable to the Holy Scriptures. If the church, in her official capacity, could be mistaken in the understanding of the Scriptures, then were all the solemn promises of Christ of no avail, and utterly nugatory. The question would constantly recur—did the church *actually* derive such and such doctrines from the Holy Scriptures? And if private judgment said she did not, the principle implied by Dr. Palmer above would require that such tenets should be rejected. He thus upsets with one hand, what he had built up with the other! Consistency is a jewel which sparkles only on the brow of truth.

There is also, it seems to us, in the above passage, an implied assertion of the hackneyed distinction of Jurieu, between *essential* and *non-essential* doctrines, the former of which *must* be received, and the latter *may be* rejected without sin. We utterly eschew this levelling principle, which opens wide the door to latitudinarianism and indifference in matters of religion. The Scriptures make no such distinction; Christ made none such, when he said: "he that believeth not shall be con demned." (St. Mark xvi.) Whatever Chris taught and his apostles promulgated, no ma ter how trivial it may seem to proud huma wisdom, is equally essential to faith. Of th objects of faith it is as true as it is of those c morals, that "he who offendeth in one is be come guilty of all." (St. James ii, 10.)

We have remarked on these passages be cause they afford a clue to the entire work They exhibit the object and purpose of th writer in his history. And they lead us t suspect, what the perusal of the work clearl proves, that the whole is church history set t Puseyism, or rather Puseyism set to churc history. The professor started out with hi preconceived theory—half Catholic and hal Protestant—and he subsequently makes th facts of history bend to its maxims! Henc his frequent blunders in point of fact, an hence the partisan spirit which evidently per vades his whole book.

The history comes before the America reading community under the sanction an sponsorship of a distinguished individual—n less a personage, we are given to understand than the Rt. Rev. W. R. Whittingham, th Protestant Episcopal Bishop of Maryland He is the "American editor" who write the preface and the notes. We had been tol that Bishop Whittingham stood high amon his brother religionists for his learning an ability. If such be the case, he has certainl given us a very poor specimen of both in hi office of "American editor" of Palmer. A we hope to prove hereafter, the work woul have been much more accurate without hi notes; and it would even have suffered ver little from the omission of his preface. Th notes are, almost without an exception, grossl inaccurate in point of fact; they are in gene ral, an attempt either to falsify the true state ments of Palmer, or to make bad worse. An like this author, he too would have us believ him on his bare word!

In his preface, he thus endorses the state ments of the Oxford historian:

"A great degree of accuracy in genera outline and in minute detail wherever that i given, is another admirable characteristic o Mr. Palmer's work. It has been increased perhaps (*perhaps!*), by the correction of on or two slips of a hasty pen, in this edition and the minute differences, of statement o

* Introduction, p. 4. † Pp. 10, 11, chap. ii.

inion, in some of the editor's additional notes ll show how thoroughly he shared in the thor's anxiety to be really useful—an end be attained, in a work like this, only by the ›st scrupulous adherence to truth. If error to fact be found in the book now presented the reader, it has escaped not only the atten- n of the learned and indefatigable author, t the close examination of his humble and ıteful fellow-laborer."*

We scarcely know through what kind of ısses the Protestant bishop examined Prof. lmer's book; but they certainly favored ob- uity of vision. They were probably manu- :tured at Oxford, and partook of the doubt- . character of most other things which have :ently emanated from that city. The manu- :tory must have age and experience in the siness before it can hope to produce articles real merit. If the bishop will condescend accept our offer, made in all courtesy and ıdness, we will lend him a pair of glasses, the real Roman grinding, without a single w; and we assure him that through them will be enabled to see things aright, and in ıew light altogether.

By means of these same glasses, we have, the very first glance, been able to detect ›re than *fifty* egregious blunders in the work, :luding, of course, the famous notes, nearly of which we have been constrained to put our black list. These errors, many of them, ;ard important facts; and others consist of fair statements, or of omissions in matters vital necessity. Before the bishop finally cline our offer, we hope he will at least try : efficacy of our improved optical instru- :nt; at least we hope that he will not refuse take a peep through it, with us, at the pages his favorite author, and at his own addi- nal notes. He should also bear in mind that : sun was thought to be without spots, until : Jesuit Scheiner, or the Catholic philoso- er, Galileo, proved their existence by means the telescope. Dr. Palmer's book has even ›re spots than the sun, though Bishop Whit- gham could not discover them! And no ›nder, as the Oxford glasses which he used, ;stify more, and are, therefore, less service- le than even the naked eye!

In attempting to point out the blunders of ;. Palmer's work, we are reminded of the ·ll known lines of Bobby Burns:

> "Some books are lies frae end to end,
> And some great lies were never penned;
> E'en ministers they have been kenned,
> In holy rapture,
> A rousing whid at times to vend,*
> And nail 't wi' Scripture."†

Of course, this is not wholly true in regard to the work under consideration: "rousing whids" are found only at intervals of every few pages: while smaller ones are scattered here and there, "frae end to end," chiefly *at the bottom of the pages,* though some of these are "rousing" enough.

Mr. Palmer divides his history into five epochs. We will give his own language, which contains the gist of his new Puseyite theory of church history.

"First, the ages of persecution which terminated with the accession of the Emperor Constantine to universal empire, in A. D. 320, and during which the church was purest.

"Secondly, the ages (A. D. 320—680) when heresies invaded the church, and were repelled by the six (!) holy œcumenical synods; and when the ravages of barbarians and heathens were counterbalanced by the conversion of many nations.

"Thirdly, the period (680—1054) in which ignorance, worldliness, and superstition (!) began to fall thickly on the church, though an earnest spirit of piety still continued to produce evangelists, saints, and martyrs, and to add wide regions to the church of Christ.

"Fourthly, the times (1054—1517) when the east and west were estranged by the ambition of the Roman Pontiffs (!); when those bishops, elevated to the summit of temporal and spiritual power in the west, introduced numberless corruptions and innovations (!); and when their power began to fade away. (!)

"Fifthly, the epoch (1517—1839) when a reformation being called for, was resisted by those who ought to have promoted it (!); when the western church became divided; and at length infidelity came to threaten universal destruction."—*P.* 5.

Here are "rousing whids" enough surely, especially under the three last epochs. But these apart—of which more hereafter—we are pleased with the division, with the exception of the second epoch, which is made, whimsically enough we think, to terminate at the sixth general council; these being all that it suited Mr. Palmer's purpose to admit, out of at least *eighteen* such assemblies which have

* Preface, p. ix.

* This word *vend* is significant: such *whids* are in general very *saleable* articles!

† Death and Dr. Hornbook.—Burns' Poems, 8vo, p. 11, Amer. edition.

equal claims with the first six to be general councils. But the others were far too popish to suit the fastidious Oxford palate!

For the sake of convenience, we will briefly run over these epochs as they come in order of time, availing ourselves of the author's admissions, supplying *some* of his many omissions, and correcting a few of his more glaring blunders as we proceed. We could not correct all; nor even half, without re-writing his whole history. Nor do we intend in our rapid sketch to forget to pay our respects, as in duty bound, to Bishop Whittingham, the right reverend editor and annotator.

EPOCH I, A. D. 34—320.*

During this epoch, Professor Palmer tells us that "the church was *purest*." We do not object to this term of praise, if it be meant only to imply that Christians were then in general more fervent, more disengaged from the world, and more self-devoted and heroic. If it be meant to imply, that there were no moral disorders or heresies among the early Christians, or that the church, as a church, was then more pure in doctrine than subsequently, as would appear to be the historian's drift, then do we protest against the use of the term. The writings of the earliest fathers, and especially of Tertullian and St. Cyprian,† abundantly prove, that even during the first three centuries, there were, as Christ had foretold there would be in all ages, grievous scandals to be deplored: while the five books of St. Irenæus "against heresies," and more especially the historical work of St. Epiphanius on the same subject, establish the fact that then, as subsequently, the purity of the faith was repeatedly assailed. But the church triumphed then, as afterwards, because Christ her divine spouse had solemnly promised that she should triumph. We make these remarks, because Protestant writers, with a view to establish their preconceived theory of a defection of the church in the fourth and following centuries from the disorders which then occasionally prevailed, have been too much in the habit of concealing these incontestable facts, and of drawing a too highly colored picture of earlier purity.

* Embraced in the first six chapters, from p. 1 to p. 34.

†In their respective treatises—*De Pœnitentia* and *De Lapsis*, and in their other works.

This was emphatically a period of strugg and of persecution. The church then passe through a fiery ordeal: for two hundred ar fifty years the colossal power of the Roma empire was employed to crush her: the bloo of her martyrs flowed like water; but like w ter it served to fertilize the earth! Chri triumphed in his spouse: his promises we redeemed; the "gates of hell did not prevail; twelve poor fishermen conquered the worl and reared the cross on the proudest mon ments of fallen Rome! The chief persecuto died a terrible death, so graphically paint by the eloquent Lactantius in the fourth centu ry.* Why did not our historian at least allu to this remarkable fact? His whole accou in fact of the ten general persecutions,† is ve meagre and imperfect even for a compendiou history. He, however, gives us in full th beautiful letter of the church of Smyrna, wit its touching account of the martyrdom of S Polycarp,‡ concluding with a passage whic clearly proves the veneration paid in the earl est times, to the sacred remains of the martyr

Speaking of the Donatists, who separate from the church early in the fourth centur he uses this language: "These sectarians called Donatists, were, after full examinatio of their cause by councils of bishops and b the Emperor Constantine, universally rejecte and condemned. They continued, howeve for two or three centuries to disturb and perse cute the church in Africa. *Separations lik these, where rival worship was established, we in those ages regarded as most heinous sins, an destructive of salvation.*"§ This is truly sweeping admission, extorted by the most ove whelming evidence of history. It seals th death warrant of all those separatists of moder times, who have "established rival worships, including of course the Anglican church, whic fairly comes under this category!

Among his many important omissions du ing the epoch under consideration, we wi briefly allude to the following. He does n tell us that St. Peter went to Rome and die there; a fact to which all antiquity bears ev dence,‖ and which he himself is forced afte

* De Morte Persecutorum. † P. 14, *et seq.*
‡ P. 16, *et seq.* § P. 27.
‖ Among other works on this subject, see Fogginio-*De itinere Romano et Episcopatu D. Petri.* 1 vol. 4to.-where overwhelming evidence on the subject is accu mulated.

rds to grant. He even says: "the date of Peter's epistle from Babylon suggests the ›bability of his having preached in Chal-ı,"* whereas it is a notorious fact, admit-we think by all the learned, that Babylon Chaldea was not then in existence. Gro-s, a learned Protestant, and others, with ıch more "probability," think that by *Baby-*, St. Peter meant Pagan Rome, which St. hn and the early Christians designated by ıt name.

He likewise makes no mention what-er of the famous miracle obtained by the ayers of the Christian legion, which served the army of Marcus Aurelius, in his expe-ion against the Quadi and Marcomanni. ıe miracle secured victory to the imperial ms in a most signal manner and under the ost trying circumstances. It was public and ›torious, is attested by Tertullian and Euse-us, and is established by other incontestable idence. It was most glorious for the Chris-ın name, and obtained from the emperor mself for the legion the title of *legio tonans,* thundering legion.†

Another omission much more important still that of the *disciplina arcani,* or discipline of ›cret, very common in the early church, and ithout which it is almost impossible to under-and the faith and worship of the epoch of hich we are speaking. This discipline re-uired caution and concealment in speaking efore pagans and the uninitiated, of the greater ıysteries of the Christian faith, such as the 'rinity and the eucharist, in order not "to ırow pearls before swine."‡ The unquestion-ble prevalence of this discipline is a triumph-nt evidence of the belief in the real presence uring that period.§ Was this the reason why ur historian said nothing about it?

He is himself very fond of this same discip-ne of secret in regard to those things which ıe did not find it expedient to state, because hey might be opposed to his theory. Thus ıe tells us "of the Gnostics and Manicheans,‖ who held that our Lord's body was not real, but a mere phantom, and that he did not die on the cross:"* but he forgot to give us this testimony of St. Ignatius, martyr, bearing directly on the subject: "they (the Gnostics) abstain from the eucharist and from prayer, because they do not acknowledge "the eucharist *to be the flesh of our Lord Jesus Christ which suffered for our sins, and which the father by his goodness resuscitated.*"†

We should be endless were we to attempt to supply all his important omissions in this way. For once, however, he violates the discipline of secret, and gives us pretty correctly the famous testimony of St. Justin, martyr, on the holy eucharist. The philosopher martyr had set him the example for this violation, as he had found it necessary, for the defence of Christianity against the base slanders of its enemies, to speak out plainly on the belief of the early Christians upon this subject—too plainly as we shall see to suit the taste of our Oxford divine. Here are his words as cited by Mr. Palmer: "We do not receive it (the eucharist) as common bread or common drink; but as by the word of God our Saviour Jesus Christ was incarnate, and had flesh and blood for our salvation, so also we have been instructed that the food, blessed by the word of prayer which is from him, through which our flesh and blood by a change are nourished, is (spiritually) the flesh and blood of that incarnate Jesus."‡

That word *spiritually,* it is almost needless to say, came from Oxford; and like many other things that have lately come from Oxford, it makes arrant nonsense. It makes St. Justin say: that as Christ took flesh *really,* so "the food," &c. becomes his flesh *spiritually.* Why was that word interjected at all, unless it was thought and *felt,* that the sense would be very different without it? Are we to give credit to Mr. Palmer for this interpolation, or is it "a hasty slip of the pen," of his right reverend editor and commentator?

The errors of our historian in point of fact, though not so numerous in this as in the subsequent epochs of his history, are yet frequent.

* P. 8.

† For a full account and vindication of this miracle, ee Palma, *Prælectiones,* vol. i, P. I, p. 76, *et seq.* c. xiv.

‡ Palma, ibid. p. 82, *et seq.* The best thing on he subject is perhaps the learned dissertation of Sche-estrate—*De Disciplina Arcani.*

§ See "Faith of Catholics," p. 186, *et seq.* and "Ami-able Discussion."

‖ We greatly doubt whether the Manicheans taught ıny such thing.

* P. 13.

† Epistola ad Smyrnæos, p. 36, tom. ii, PP. Apostolic. Amstelodami, 1724.

‡ The passage is taken from an apology (the first) of St. Justin to the Roman emperor and senate—though it might be taken from any other of St. Justin's writings, for all Mr. Palmer tells us.

He seems to have an instinctive dislike for the bishops of Rome, and wherever they are concerned, you may expect little accuracy or fairness. Thus he tells us roundly that Victor, bishop of Rome, towards the close of the second century "proceeded to the extent of separating them (the Asiatics) from his communion; an act," he continues, "which was disapproved of by St. Irenæus and the greater part of the church."* It is much more probable, to say the least, that Victor merely threatened excommunication, and was dissuaded from carrying his threat into execution, as he had the power to do, by the arguments of St. Irenæus. It is not true that "the greater part of the church disapproved of his conduct." He was certainly in the right, and the general council of Nice, in 325, which we apprehend represented "the greater part of the church," decided that he was right, and excommunicated all who would thereafter persist in the practice adopted by the Asiatics.†

His account of the controversy between St. Stephen and St. Cyprian, on re-baptizing those baptized by heretics, is yet more glaringly inaccurate. He tells us that "Stephen insisted that the custom of the Roman church should be adopted, and separated the African churches, on their refusal, from his communion. This act, however, was not approved or recognized by the majority of bishops."‡ The contrary is the fact. St. Augustine tells us that Cyprian "continued in the peace of unity with St. Stephen:"§ and St. Jerome says the same.‖ Their testimony is at least as good as Mr. Palmer's flippant assertion. And as to the majority of bishops having been opposed to Stephen, it is utterly false, and we challenge proof to the contrary. St. Augustine assures us, in many places of his voluminous writings on the subject, that a "plenary council" decided in favor of Stephen, and that the whole church agreed with him. At the time of the controversy itself, numerous councils were held in various parts of the church which approved of the course adopted by the Roman pontiff.¶

* P. 25.

† See Palma, *Prælectiones*, vol. i, P. 1, p. 206, *et seq.* for all the documents on this subject.

‡ P. 26.

§ De Baptismo, lib. iv, c. 25—"Eum in unitatis pace cum eo permansisse."

‖ Dialog. adversus Luciferianos.

¶ Palma, vol. i, P. I, p. 163, *et seq.* and p. 142, *et seq.*

By the way it is a singular fact, that, somehow or other, the Roman pontiffs, from the earliest days of the church, *always* triumphed because they always *happened* to be right: and their triumph in the persons of Victor and Stephen is a conclusive proof that the primacy was then recognized. Else why would such holy men have ever thought of excommunicating churches in Africa and Asia? And why did not the church protest against this usurpation, if it was a usurpation? In both those controversies, it is remarkable that the opponents of the pontiffs never once thought of questioning their *right* or *power* to excommunicate: they merely deprecated its exercise. If Mr. Palmer is so much pleased with the practice of the old Asiatics in keeping Easter, why does not his church adopt it, instead of the contrary one of Rome?

These facts may enable us to judge what credit is due to the flippant assertion of our historian, that though "some churches had pre-eminent distinction on account of their opulence and magnitude," yet "all bishops and churches, however, were regarded as perfectly equal in the sight of God, [*and of men?*] and regulated their own affairs, and exercised discipline with perfect freedom."* The testimony of Irenæus, and the voice of all antiquity, trace the pre-eminence of certain churches to different causes altogether, than those carnal minded ones assigned by Mr. Palmer. They tell us, that the Roman see was the "chair of Peter," and that the second in pre-eminence, that of Alexandria, was founded by Peter's disciple, Mark; and that the third, Antioch, was Peter's see, before he removed to Rome. A volume might be filled with testimonies to prove that the Roman pontiffs held the primacy from the beginning of the church. Bishop Kenrick's triumphant work on the Primacy, is a tissue of such authorities. Would not Bishop Whittingham do well to edit this work also "with notes?" It is an answer to a work by one of his own brother bishops, and it yet remains, perhaps for a very obvious reason, unanswered.

By the bye, we have little fault to find with the bishop's notes under this epoch: but we suppose it is chiefly because he has been very reserved. There is, however, a little note

* P. 33.

ıis on page 23, in which he corrects a *true* :ement of Palmer, who had asserted in the t that "Irenæus was crowned with martyr-n." The right reverend annotator here ıarks: "so some think, but without suffi-nt evidence." We know not what new ıt has been shed on the bishop's mind, or :at evidence he would deem sufficient. We l the fact stated in every church historian thin our reach, and we know it is the basis a very old and general church office. It s ever been the belief of the church of Ly-s, which keeps the feast of the martyr on the :h of June. Though it is a matter of com-rative unimportance, we are really curious know what facts can be brought to prove ıt Irenæus did not die a martyr under Sep-ıus Severus.

We might remark on many other inaccura-s under this first epoch; but the subjects ll recur in the sequel, and we must hasten . We merely pause to notice, *en passant*, r author's singular method of accounting for e conversion of the Emperor Constantine. e says:

"So great was the progress of religion, not-thstanding the violent and cruel persecu-ns to which it was continually exposed, at it became no less the *interest* than the duty the first Christian emperor, Constantine the reat, to relieve the church from persecution, act as the defender of its faith, and to dis-ıguish its ministers and members by marks his favor and generosity." (p. 10.)

We had thought in our simplicity, that Con-ıntine the Great was actuated by much gher and purer motives. We had read in usebius, a cotemporary historian of high re-ıte, of a magnificent cross which appeared him at noon-day in the heavens, bearing e motto: εν τουτω νικα, *in this conquer*; and at Constantine had made a banner like it, ılled the *Labarum*, which beckoned him on victory.* We had read all this; but we ıppose that if Eusebius had chanced to be ɔrn in Oxford in these latter days, this and l other heavenly visions would have van-hed from his disenchanted eyes! Well, we lmire the march of mind, and the progress enlightenment!

EPOCH II, A. D. 320—680.†

This was, in a more particular manner, the epoch of struggles with, and triumphs over heresy. During this period, the church saw Arianism, Macedonianism, Nestorianism, Eutychianism, Pelagianism, and Monothelitism, rise, create great disturbances for a time, and then sink again in the bosom of that darkness from which they had emerged. All of these formidable heresies, except Pelagianism, originated among the subtle and disputatious Greeks of the eastern church. Rome proscribed them all; and then, as ever since, the voice of Rome was re-echoed through the world by the great body of bishops. During this period, as always, the successor of Peter continued to fulfil the divine injunctions: "feed my lambs; feed my sheep" (St. John, xxi, 15—17): "and thou (Peter) being once converted, confirm thy brethren." (Luke, xxii, 32.) The Lord Jesus had "prayed for Peter that his faith might not fail." (Luke, xxii, 32.) And St. Cyprian, in the third century, assures us that "heretical perfidy never could have access to the chair of Peter, the principal church, *whence the sacerdotal unity took its rise.*"* And all ancient church history proclaims this remarkable fact, that the Roman pontiffs, in all the controversies of those times were ever in the right in their official capacity.

It is very doubtful whether the story of the fall of Pope Liberius be well founded. If he subscribed any formulary of faith different from that of Nice, it is *certain*, that such formulary was not heretical, but merely defective; and that he was induced to yield thus far, while under restraint, and after his spirit had been broken by a two years' rigorous confinement. Whatever he did, he did it in his private capacity alone, and not as the pastor of the universal church. As soon as he recovered his liberty, it is admitted on all hands, that he became a most staunch defender of the church against Arianism.† The most ardent advocates of papal prerogative never once dreamed of asserting that the pope, as a private individual, is either impeccable or infallible.

The only other pontiff who has been charged with heresy, with any appearance of plausibility, is Honorius I, who, it is alleged, was condemned as a heretic in the sixth œcumeni-

* See a critical examination of the whole matter in alma, vol. i, P. II, p. 32, *et seq.* † From p. 34—74.

* Epist. lv, p. 86.

† For full evidence on this subject, see Palma, vol. i, P. II, p. 94, *et seq.* and p. 103, *et seq.*

cal council held in 680, the last year of the present epoch. Mr. Palmer (p. 47) evidently chuckles over the supposed fall of this pontiff. But it is not even pretended that Honorius actually defined any thing against Catholic faith: his whole fault, if it was a fault, consisted in enjoining silence on the disputants in the first commencement of the controversy. His epistles to Serjius, bishop of Constantinople, clearly establish this. The wily Greek had misrepresented the real state of the controversy, and had deceived the unsuspecting pontiff. The result was unfortunate, as the enemies of the faith—among whom Sergius was the chief—craftily availed themselves of the disciplinary injunction of the pontiff, to spread their heresy in the east. And this reason no doubt prompted the council to condemn Honorius, as a favorer of heretics. This council too was composed almost entirely of Greek bishops, whose bosoms were already swayed by a rising jealousy of Rome; which feeling, a little later, led them into open schism:* and there is no evidence that the incidental charge against Honorius was ever approved by the western church.

Our historian thus speaks of the origin of the monastic life:

"Many of the most truly pious and holy men whom those ages produced, were among those who lived retired from the world, and who were engaged solely in the service of God. A life entirely devoted to religion, and separated from all domestic cares, pleasures, and occupations, had been the characteristic of the ascetics and virgins *even from the time of the apostles;* but the monastic or solitary life was first exhibited on a broad scale by Anthony and his disciples in Egypt, at the latter end of the third, and the beginning of the fourth century."†

"In the present age," he adds, "it is, perhaps, difficult to appreciate justly the religious character of ascetic religion in the early church."‡ This is, alas! but too true. Protestantism never had any relish for this life of prayer and self-denial; these are not palatable to our modern religionists!

The historian's admission in regard to the antiquity of "the ascetics and sacred virgins," was too much for his right reverend editor, who, breathing a more anti-popery atmosphere, is not yet prepared to go as far Rom ward, even as Professor Palmer. In a no he very sagely remarks that "these (asceti and virgins) certainly did not exist as distin classes before the end of the second centur nor even then in any thing resembling t form of monkery." The end of the seco century is a very respectable antiquity of self: but would not the avowed fact of th general existence in the second century, arg a more ancient origin? What would t bishop think of the argument, that because w find mention of the order of bishops in wr ters of the second century, therefore this ord had *certainly* no previous existence? Yet h is precisely parallel.

Both Tertullian* and St. Cyprian† wro treatises expressly on the duties of sacred vi gins, which clearly prove their recognized e istence, as a distinct class in the second ar third centuries, and also establish their pri origin. As to the "form of monkery," (!) w will not dispute about forms, so the substan be admitted. In the first century, the Ther peutes of the east were a species of monks and the order of sacred virgins existed from th days of the apostles. We read in their act that Philip the Evangelist "had four daug ters virgins, who did prophecy;" (Acts xx 9,) and the seventh chapter of St. Paul's fir epistle to the Corinthians clearly implies th apostolical origin of holy virgins and celibat ries. Carnal minded Protestantism cannot ur derstand or appreciate all this: in this ne system, matrimony is the *summum bonum,* an virginity is almost as much despised as it wa among the heathens of old! Who will ven ture to deny this?

Among the many important omissions o our author under this epoch, we have time t mention only one. He says nothing of the at tempt made by Julian the apostate to rebuil the temple of Jerusalem, with the avowed pur pose of falsifying the predictions of Christ nor of the miraculous manner in which tha attempt was frustrated by God. Yet this i perhaps one of the most triumphant proofs o the divinity of the Christian religion, an should not therefore have been omitted, ever in a compendious history. The fact is testi fied to by all Christian antiquity, and i

* Palma treats this whole subject with his usual learning and ability, vol. ii, P. I, p. 104, *et seq.*
† P. 49. ‡ Ibid.

* De Velandis Virginibus. † De Virginibus.

uched for even by the cotemporary pagan
torian, Amianus Marcellinus, a great ad-
rer of Julian.*

The errors and misstatements of our author
d of his editor in this period are so numerous,
at we scarcely have space to advert even
nsiently to the principal of them. On pages
, 44, we have no less than three notes, in
ich Bishop Whittingham corrects *true*
tements made in the text. Mr. Palmer
ls Nestorius "a vain and arrogant man,"
d gives a correct account of his heresy. The
iscopal commentator here remarks: "Nes-
ius hardly has justice done him by this
tement . . . the most accurate investigations
ve little room for doubt that he did not teach
heretical doctrine afterwards put forth by
me who took part in the dispute, and bore
name." Ah indeed! So the Protestant
hop of Maryland has, "by his more accu-
e investigations," ascertained more than had
en found out by the two hundred bishops
o composed the council of Ephesus, and by
arly all the historians of antiquity! We
e him credit for his wonderful discovery:
t until he give us some *facts* on the subject,
must be pardoned for believing that Nesto-
is was a heretic.†

The second *correction* to which we just al-
led, is the substitution in the note of the
rd *testimony*, for that of the *decision* of the
uncil of Ephesus against Nestorius. The
hop is evidently alarmed at the spectre of
urch authority *deciding* on controversy.
eling that his own church is powerless,
*n to silence a recreant parson*, he would fain
atch from the ancient church also her spiri-
al armor of authoritative teaching. Parson
hns will no doubt thank him for his con-
scension! The third *correction* contains a
el on St. Cyril of Alexandria, who, in the
t, had been praised as having had "the
nor of being the principal opponent of this
resy" (the Nestorian). The editor adds:
out not without sullying himself with the
e of very unbefitting means." Here also
flatly contradicts all Christian antiquity.

Again, the historian speaks of St. Patrick
d St. Palladius, the respective apostles of
Ireland and Scotland, though singularly enough he makes them both the apostles of Ireland, and we are sure the Irish will thank him for the discovery!

"The apostolical labors of St. Patrick were rewarded by the conversion of the Irish nation to Christianity. Palladius had been previously ordained to the same mission by Cœlestinus, bishop of Rome," &c.—*P.* 45.

Not at all, says the episcopal editor:

"This is extremely doubtful, or rather almost certainly untrue. That both Palladius (!) and Patrick preached in Ireland, early in the fifth century, is certain."

It is highly probable that Palladius did not preach in Ireland.* But the bishop further observes:

"That neither of them had any direct communication with Rome is in the highest degree probable."

And yet St. Prosper, a cotemporary historian, testifies in his chronicle, that Palladius was ordained by Pope Cœlestine for the Scotch.† Which are we to believe? All the ancient authors of St. Patrick's life agree in stating that after his second captivity, he travelled through France and Italy, visited Rome, and received his mission, together with the apostolical benediction, from Pope Cœlestine, who died A. D. 432.‡

Speaking of the ancient British and Irish churches, Mr. Palmer makes this reckless assertion:

"The ancient churches of the Britons which still continued, as well as the Irish churches, were not subject to the jurisdiction of the bishops of Rome; nor was the Anglo-Saxon church for many centuries, though much reverence was felt for the ancient and celebrated church of Rome, and much assistance derived from it in the earlier stages of their existence."—*P.* 46.

* Palma, vol. i, P. II, p. 23, *et seq.*

† Another instance of the sympathy of errorists for
h other, is furnished by the great parade lately made
er a Nestorian bishop, whom the Rev. Justus Per-
is brought to this country as a kind of show!

* We are aware that the words *Scoti* and *Hiberni* were interchangeable terms for several centuries: yet St. Patrick, in his confessions, clearly distinguishes them, and so do other ancient documents. The learned Alban Butler thinks that the Scots first settled in Ireland and then removed to Scotland. See Butler's Lives of Saints, 17th March, *note.* Dublin edition.

† "Ad Scotos in Christum credentes ordinatur a Papa Cœlestino Palladius, et primus episcopus mittitur."—*Chronicon. ad annum* 431. The Chronicle begins with Adam and comes down to the year 455, and it is very good authority, especialy against a mere flippant assertion.

‡ So says Probus, who wrote a life of the saint, according to Bollandus, some time in the seventh century. The Cistercian monk, Jocelin, who also wrote his life in the twelfth century, and who refers to four different lives of the saint written before his time, relates the same fact. See Butler's Lives of Saints, 17th March. Dublin edition. Surely all this testimony should outweigh the bare assertion of Bishop Whittingham.

And again:

"The ancient British and Irish churches, in the sixth and seventh centuries, were treated as schismatics by the Roman church in consequence of their adherence to their ancient customs, and for not submitting to the authority of the papal see; but they were acknowledged as Christians by many churches." *P.* 67.

And to make bad worse, the bishop of Maryland adds this note about the "ancient customs:"

"For which they *truly* pleaded apostolical warrant, in the practice of St. John, derived to them through the churches of Gaul."

It would require too much space to refute all the "rousing whids" contained in these remarkable passages, which are selected, almost at random, from many more of a similar kind. We will barely enumerate them, and say a word or two on each. 1. The ancient British and Irish churches *were* subject to the jurisdiction of the Roman pontiffs, as a host of facts clearly show; and we challenge proof to the contrary. In both, Christianity and its first teachers had come from Rome. At the close of the second century, Pope Eleutherius (A. D. 192) had sent to England Fugatius and Damianus, at the instance of King Lucius. This is attested by all the older British writers.* Whether previously to this time, the Gospel was preached, at least to any extent, in England or not, is doubtful; but if it was, it had made few disciples.† But for Rome, England would perhaps never have been converted. Besides, the primacy apart, England was in the western patriarchate, and under this title, like the other western churches, was subject to the jurisdiction of the Roman pontiffs, who were also avowedly patriarchs of the west.

2. The Irish churches were never treated as schismatical by Rome; and we defy proof to the contrary. The Irish church was never for a moment stained with either heresy or schism. 3. The British churches never refused to admit the authority of the papal see. The controversy did not turn on this point. They merely refused to submit to St. Augustine because he could not sanction their customs, and would not brook their notorious immorality, attested by all cotemporary writers. The testimony of Gildas, an historian of the time, clearly proves that they ackno ledged the authority of the Roman ponti even after that authority had proscribed the for their clergy still went to Rome to obt ecclesiastical preferment.*

4. The British churches did not "*truly* pl apostolical warrant for their customs," Bishop Whittingham says; nor did they pl it at all. They merely alleged the example St. Columban and of their forefathers. John and the churches of Gaul had nothi to do with the controversy. It is ascertain that the British churches were not *quartod mans,* or did not persist in keeping Easter w the Jews. They merely refused to adopt improvement in the calendar introduced Dionysius Exiguus, and already adopted Rome and the whole church. The venera Bede tells us, that their remoteness from rest of the world was the reason of their ig rant adherence to an erroneous calendar.† the way, as Bishop Whittingham so grea admires those "ancient customs," why d he not adopt them, and shave his own he in the form of a crescent? In this stran plight, and keeping Easter about a mor sooner or later than his brethren, he wo certainly excite admiration! He would b glorious reformer, "*truly* pleading apostoli warrant!"

5. We would much like to see any evide that after their separation from Rome, " British churches were acknowledged as Chr tians by many churches." We doubt whet there is *one* fact in history to warrant this sertion. 6. That the Anglo-Saxon church knowledged the jurisdiction of the Rom pontiffs, from the time of St. Augustine to reformation could be proved by a whole v ume of evidence. But our space will allow us even to touch on this subject.‡

Professor Palmer gives us some very f sketches of St. Anthony, of St. Pachomi of St. Martin, and of many other princi

* For facts see Lingard—"Antiquities of the Anglo-Saxon church," p. 18, American edition.

† Idem, p. 17, *note.*

* This whole subject is ably handled by Ling Ibid. p. 41, *et seq.*

† "Utpote qui longe extra orbem positis nemo sy dalia Paschalis observantiæ decreta porrexerat."— iii, c. 4.

‡ See a very able series of papers on this subj which appeared two or three years ago in the Cath Herald. The evidence they embody has never b refuted, because it could not be withstood. We w be much pleased if a certain learned prelate, to wh those papers are ascribed, would consent to repub them in book form.

nts and illustrious ornaments of this period.* ıey are judicious, well selected and edifying; itten too in the right spirit. He even speaks th great praise of that remarkable man, St. neon Stylites,† who passed many years of ı life on the top of a column, in order to ıape the importunity of the multitudes who cked to him for his blessing. He tells us w this holy man was venerated by emperors, ıpresses, and bishops; and how he converted ɔusands of pagans to the Christian faith. ɔ gives this opinion of his character:

"An example of want of moderation in self-ıial and mortifications is frequently pointed t in the case of St. Simeon Stylites, who ed in the fifth century. Yet it is impossi- ı not to admit that, with some excesses in ɜse respects, there was much to admire and nerate in his character."‡

This eulogy did not suit the taste of the iscopal editor. He says, in a note:

"The excesses of Simeon were more repre-nsible than mere 'want of moderation in f-denial and mortifications.' His multiplied wings, protracted watchings, constrained stures, and pillar-isolation, belong to a low ıss of superstition, and furnish a melancholy ɔof of the degenerating tendencies of the e."

The Protestant bishop is far too enlightened relish these same "multiplied bowings and otracted watchings;" as to the "constrained stures," his very soul abhors them. Only ink of the "degenerating tendencies of the e!" Rank popery perched on a pillar sur-unded by admiring thousands, in the middle the fifth century! It is really too bad! It absolutely shocking to the nerves of a deli-te Protestant bishop, to think even of those sterities! To be more serious: the exam-ɜ of St. Simeon is extraordinary, and almost ıgle in church history. It belongs to the ıss of things admirable, but not imitable. those warm eastern climates, it was not ıusual at that day for persons to pass con-lerable portions of their lives in the open air, on the terraces of their houses. The man-r of life of St. Simeon was then, after all, ɔt so very great a departure from the usage his time and country as might appear at st sight. We make these remarks merely steady the bishop's nerves.

Dr. Palmer devotes an entire chapter§ to what he styles "the rise of abuses and corruptions." This chapter is a tissue of unfounded assertion and of special pleading from beginning to end. It is bad enough already; and hence the bishop makes no notes. It would far transcend our limits to enter into a detailed refutation of its glaring perversion of facts and evidence. On one page alone, we have marked no less than four false statements, for the refutation of each of which, however, a separate paper would be necessary. We will offer only a few general remarks.

The gist of the reasoning consists in the assertion that many doctrines,—invocation of saints, veneration for relicks, purgatory and others,—led to great abuses; and in the inference thence drawn, that they were, therefore, rightly repudiated by Protestants. The things were good in their origin and harmless in themselves; they were subsequently abused,—therefore, they were justly abolished. Under this levelling reasoning, every thing in Christianity, and the Bible itself would be swept away. He says:

"Could the pious fathers of the fourth century, who in their orations apostrophized the departed saints and martyrs, and called for their prayers to God, have foreseen the abuses to which this practice was to lead, . . . they would carefully have avoided the introduction of a practice so dangerous to true religion."

Could they now rise from their graves, how they would rebuke those, who, under pretence of promoting "true religion," have mutilated or rejected the practices which they so much cherished! How they would be charmed with the motley appearance of modern Protestantism! According to our Oxford divine, even the church, sustained, as he delights to repeat it was, by the promises of Christ, was yet wanting in knowledge on this subject.

"The church has not always been gifted with a spirit of wisdom and foreknowledge, to discern the future abuses of opinions and practises, which it originally permitted without reproof."—*Pp.* 68, 69.

For our parts, we greatly prefer the wisdom of the church, which Christ promised to protect from error, and which he commanded us to hear, to the new-fangled and mystical notions of Oxford. It may be childish simplicity in us; but if we err in hearing the church, we err at least by the express command of Christ!

Professor Palmer will not admit that either

* P. 44, *et seq.* † P. 55, 56.
‡ P. 55. § Chap. X, p. 68, *et seq.*

the seventh or the eighth council was general. The former condemned the Iconoclasts and maintained the lawfulness of images in churches; the latter condemned the intruder Photius,—that ambitious man who had been consecrated bishop of Constantinople in six days from being a mere layman, while St. Ignatius, the lawful bishop, was still living. He tells us, that the former was rejected by the western and the latter by the eastern church. (*p.* 47.) Neither of these assertions is true, as we could easily accumulate evidence to prove, did our limits permit. The Roman pontiffs certainly sanctioned the canons of the seventh council, or the second of Nice, held in 787. And with them the bulk of the western bishops certainly agreed, at least after a brief hesitancy. The fathers of the council at Frankfort, in 794, merely labored under an error of fact, founded on a false version of the Nicene canons: this error was subsequently removed, and the western bishops then gave in their adhesion.

What the bishops of the Greek church may have thought on the subject, after their final rupture with Rome under Michael Cerularius, is not important: but during the two centuries intervening between this final schism and the holding of the eighth general council, they had certainly, at least a majority of them, received its decisions.* There is, in a word, as much evidence to prove that these councils are œcumenical, as there is to prove the same of the six preceding ones, which our author receives. Objections had been made to all of them for a time; bur they were all sanctioned by the body of bishops.

We have now finished our remarks on this epoch; and with them we also close this paper. We have not noticed one-half the passages we had marked for animadversion; but the few specimens we have been able to give will serve to show the general character for accuracy of Mr. Palmer's "Compendious Church History," as also that of its right reverend editor. Our readers will probably concur with us in the opinion that Bishop Whittingham might have been much better employed than in writing notes on Palmer's Church History. He might, for instance, have devoted his leisure moments to an answer to Bishop Kenrick's book on the Primacy.

M. J. S.

* Palma, vol. ii, part ii, p. 15, *et seq.* and p. 26, *et seq.* and ibid. p. 89, *et seq.* and p. 114, *et seq.* for full proofs on the subject of the seventh and eighth general councils.

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## MOEHLER'S SYMBOLISM.

ARTICLE II.

*Symbolism: or Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings.* By John Adam Moehler, D. D.

THE second part of the work is devoted to the "smaller Protestant sects," viz: the Anabaptists or Mennonites, with whom in some respects, particularly in the distinctive peculiarity of rejecting infant baptism, our *Baptists* correspond; the Quakers, the Herrnhutters or Moravians, and the Methodists; the Swedenborgians, the Socinians, and the Arminians or Remonstrants.

Though not nearly so much in detail, it is characterized by the same ability, as the first part; the same vigor of ratiocination, the same ease at grasping all the main points of a system, and the kindred power of delineating with a few bold strokes a whole outline, the same unwavering justice, and almost unerring accuracy of exposition. With regard to the Quakers and Methodists especially, of whom Moehler knew little or nothing except from books, and those neither full nor precise in their definitions, it might be anticipated that he would err more or less. But it is not so. On the score of imperfect information, he requires no indulgence. Relying upon his unerring logic, he applies it fearlessly to the ascertained first principles, or if these were undefined, to the known phenomena of the distinctive existence of these sects, he proceeds to trace with certainty the whole system. This is specially

markable with the treatise on the Quakers, a ct whose affectation of a vague and dim in- ardness or spiritualism, and want of any ac- ıowledged symbol render their doctrines pe- ıliarly difficult of apprehension. Its length, ›wever, precludes us from extracting it, and e take instead his two chapters on the Metho- sts.

"*The Methodists. Religious state of England the beginning of the eighteenth century. Pro- und degradation of public morals. The Metho- sts wish to bring about a reform. Comparison ıtween the reforming efforts of Catholics and rotestants, at similar epochs.*

"The religious fanaticism of the grand rebel- ɔn in England, pushed even to frenzy, and the most atrocious crimes, was followed by period of general spiritual laxity, which, assing through various grades of transition, ınk at last into the most frivolous unbelief. ıngland had seen a parliament which fur- ished a proof that an excess of distempered ·ligious feelings can be as deeply revolting to od and to reason, involving even the crime of ·gicide, as the absence of all religious princi- les. The parliament had been succeeded by ıother, whose illegal convocation Cromwell ared to justify, by the pretended interference f an immediate divine agency; a parliament hich, to the opening speech of the deceitful ıatic, bore testimony 'that, from the very ıne in which it was spoken, it might be in- erred, that the Holy Ghost worked within im;' and, which opened its deliberations with ·ligious solemnities of its own device, whereat ıe members confessed that 'they were filled ith a peace and joyfulness, and had a sense f the presence of, and an inmost fellowship ith Jesus Christ, such as they had never be- ɔre experienced.'* This period of fanaticism ras followed by a generation, in whose higher ircles, the principles of a Shaftesbury ever ained ground; and a state of morals pre- ailed, which Fielding has depicted in his 'om Jones. The populace, which had re- ruited the Cromwellian army with preachers, nthusiasts, seers, and prophets; that had re- ected an established ministry, as totally unne- essary, and as destructive to evangelical free- om; lay now as deeply buried in the mire, as had been previously exalted into a dizzy elevation. The Anglican clergy, on the one hand, despised, and, therefore, repelled by the blind and excited people, had, on the other hand, learned little from their times of persecution. All enthusiasm, life, activity, deep conviction of the magnitude of their calling, remained, for the most part, even alien from their minds and habits; so that, on the whole, they looked with a stupid, indifferent eye on the ever-growing depravity.*

"During the long period of her existence, the Catholic church has, not unfrequently, had to suffer from like disorders in her clergy. But it hath ever pleased the Lord to raise up men, endued with sufficient courage and energy, to strike terror, and infuse new life, into a torpid priesthood, as well as into a degenerate people. According to the different character of different times, the mode of their rise and action was different; but, the conviction was universal, that mere laws and ordinances, under such circumstances, were fruitless; and only living, practical energy was capable of infusing new life into an age diseased. On the one hand, we see numerous individuals, at the instigation of the heads of the church, who were acquainted with their powers of energetic persuasion, travel about as preachers in remote districts, awakening, among high and low, a sense of their misery, and stirring up the desire for deliverance from sin; or, on the other hand, we behold founders of mighty orders arise, whose members made it their duty to undertake the instruction of the people, or their moral resuscitation (two very different things) or both these offices together, neglected, as theyhad been, by the ordinary pastors. Happy for the church, if its episcopacy, misled by a partial feeling of gratitude for the services of such communities, in the time of their bloom and strength, had not prolonged their existence, when they were become morally dead, and were scarcely susceptible of renovation. As new orders sprang up, most of the elder ones were ordinarily forced to disappear.

"The end which several of the smaller Protestant sects, and particularly the Methodists, proposed to themselves, was nearly the same as that, which led to the origin of the monastic institutes adverted to. It appears even, not unworthy of attention, that, precisely, at the time, when the Pietists were rapidly gaining ground, and Zinzendorf, as well as the founder of Methodism, were flourishing; there arose in the Catholic church a less celebrated indeed, but not less active, and, (as regards the religious life of Italy,) not less influential personage,—I mean St. Alphonsus Liguori, a native

* "Villemain, Histoire de Cromwell d'apres les me- ıoires du temps et les recueils Parlementaires. Brux- lles, 1831, tom. xi, p. 6. Of Cromwell's opening ɔeech to the parliament of 1655, Villemain says:— C'est une espece de sermon, rempli du nom de Dieu, ! de citations de l'Ecriture. Il exhorte les deputes a tre fideles avec les Saints, et les felicite d'etre avoues ar Jesus Christ, et d'avouer Jesus Christ. C'etoit ne addresse assez remarquable d'eluder ainsi l'election ɔpulaire par la vocation divine, et de flatter cette as- emblee au nom de ce qu'il avoit d'illegal et d'inusite ans sa reunion,' etc. The Appendix to Villemain's rst volume (pp. 329—332,) will give the reader full isight into Cromwell's artful character."

* "See Dr. Southey's Life of Wesley. In vol. i, p. 261 (German translation,) he gives an interesting picture of the times, in order to account for the spread of Methodism. We find there little else to blame, except his ignorance of the history of the Catholic church, and his vain attempt to exculpate the Anglican."

of the Neapolitan territory, who took compassion on the neglected people, and devoted himself to their religious and moral culture.* The important distinction, however, is not to be overlooked, and such Catholic institutes spring from the conviction, that the spirit of the church only is to be infused into individuals, or to be carefully awakened and cherished; while the above named sects, in a greater or a less degree, ever assailed the fundamental doctrines of the religious community, out of which they arose, and strove to set the same aside. The origin of Protestantism itself is here felt; for, as the reformers acted against the Catholic church, so the community, founded by them, was, in turn, treated by its own children in the like manner. The want of reverence towards father and mother (for such is the church to us in a spiritual relation,) is transmitted from generation to generation; and the wicked spirit, that first raised the son up against his father, goes out of the son as soon as he becomes a parent, and, in turn, goads his offspring on to wreak bloody vengeance upon him.

The man, upon whose heart the spiritual misery of the English people, at the commencement of the eighteenth century, had made a deep impression, was John Wesley, distinguished beyond doubt by great talents, classical acquirements, and, (what was still better,) by a burning zeal for the kingdom of God. Rightly doth his biographer say, that, in other times and other circumstances, he would have been the founder of a religious order, or a reforming pope. With his brother Charles, and some others,—among whom the eloquent, gentle, kind-hearted, but in every respect far less gifted, Whitfield, soon became eminent,—John Wesley, from the year 1729, lived at Oxford, as a student and assistant teacher, devoted to the most rigid ascetic exercises, and careless, as was right, about the remarks of the world. From the strict observance of a pious method of life, which evinced itself, in the promotion of an interior spirit, the pious association obtained at first in a well-meant sense, and then by way of ridicule, the name of Methodists, which then became generally attached to them.*

"*Peculiar doctrines of the Methodists. Marks of distinction between them and the Herrnhutters. Division of the sect into Wesleyans and Whitfieldites.*—Still holding to the thirty-nine articles of the Anglican church, and fully retaining its liturgy and constitution, the Methodists, at first, propagated through smaller circles out of Oxford, only their ascetic practices, their fasts, their hour of prayer, their Bible-readings, and their frequent communions. Their mode of teaching, at first, differed from the ordinary one, only by the great stress they laid on moral perfection, which they held to be possible to the regenerated. The energy and enthusiasm of their sermons, delivered, as they were, from the pulpits of the Anglican church, attracted, in a very short time, crowds of auditors; so that, encouraged by success, they soon selected the open fields, for the theatre of their exertions, and, indeed, principally such places as had been the scene of every sensual excess.

"The acquaintance of John Wesley with some Herrnhutters, principally with David Nitschmann, whom, as a fellow-passenger on a voyage out to America, his brother Charles had, in the year 1735, learned to know and esteem; then his connection with Spangenberg—his visit to the Hernhutt communities in Germany and Holland, occasioned a new epoch in the history of his interior life. He became acquainted with the doctrine, that after the previous convulsive feelings, the clearest consciousness of grace before God, accompanied with a heavenly, inward peace, must suddenly arise in the soul; and this doctrine obtained, for a long time at least, his fullest conviction. Yet it was only some years after, he was favored with such a moment, and (as he himself declares) on the 29th May, 1739, in Aldersgate-street, London, at a quarter before

*"See Jeancard, Vie du Bienheureux Alphonse Liguori, eveque de Ste. Agathe de Goths, et fondateur de la Congregation des Pretres Missionaires du tres saint Redempteur. Louvain, 1829. Born in the year 1696, of an old and noble family, Alphonsus Liguori was ordained priest in 1726. Touched with the deepest compassion at the sight of the Lazzaroni, he united himself with other ecclesiastics, in order to devote his energies to the care of this neglected multitude. He founded pious congregations, which still subsist, and at present amount at Naples to the number of seventy-five, each consisting of one hundred and thirty to one hundred and fifty persons. (See p. 47—51.) During a residence in the country, he discovered the rude and utterly neglected condition of the peasantry. 'L'abandon presque general,' says Jeancard, 'dans lequel Alphonse eut alors occasion de reconnoitre, que vivaient les habitans des campagnes, le toucha d'un sensible chagrin; il lui en resta une impression profonde, dont la Providence, qui la lui avoit menagee, se servait dans la suite pour l'execution des grands desseins dont elle voulait que ce digne ouvrier evangelique fut l'instrument.'—P. 82. He now founded an order which was destined to meet these crying wants. The idea which led to its establishment, is this: it usually happens that the ordinary ministry of souls, though not conducted badly, is yet carried on in a dull and drowsy fashion. With the priest, the parishes, too, slumber. Hence, from time to time, an extraordinary religious excitement and resuscitation are very desirable, which then the local clergy can keep up. This extraordinary religious excitement the missions, undertaken by the Redemptionists, are designed to produce. From the same views, an English parliament once wished to do away entirely with all stationary clergymen. They were all to be constantly changing residence, in order that the parishes might receive new ones, and thus be kept in a constant state of life and excitement. This was another extreme."

*"Southey, vol. i, p. 49. 'They were sometimes called, in ridicule, Sacramentarians, Bible-canters, Bible-moths, and even the Holy Club. A certain individual, who, by his knowledge and religious feelings, rose superior to the multitude, observed, in reference to the *methodical*, regular mode of life of these despised men, that a new sect of *Methodists* had sprung up.' Allusion was here made to a medical school of that name."

ie o'clock. How, amid such violent, inward .otions, the time could be so accurately ob-ved, the striking of the clock heard, or the tch attended to, is, indeed, marvellous to ıceive! This genuine Lutheran doctrine ıs, thenceforward, embraced with peculiar lor, was everywhere preached up, and never led to be attended with sudden conversions. ıe impressive eloquence of Whitfield, espe-lly, was very successful in bringing about ch momentary changes of life, that were, ry frequently, accompanied with convulsive , the natural results of an excessive excite-ent of the imagination, among a people, for greater part, totally ignorant, and deeply luded. Phenomena of this kind were called ıe outward signs of grace,' and were even ld to be miracles.* The pulpits of the Es-lished church were refused to the enthusi-s and fanatics, as the Methodists were now led; and, thereby, the occasion was afforded the latter, to constitute themselves into an lependent body. Wesley now raised him-f to the episcopal dignity, and ordained ests: a pretended Greek bishop, called Eras-ıs, then residing in England, was also soli-ed to impart holy orders. The separation m the Anglican church was now formally oclaimed, and the most strenuous opposition mmenced.†

"The friendly relations between the Herrn-tters and the Methodists were also soon dis-bed. A weighty cause for this, as Southey stly observes, was, doubtless, to be looked in the fact, that neither Zinzendorf nor esley was disposed to help a subordinate sition one to the other: and two chiefs could t be honored in the same community. But, ere also existed strong internal motives for is opposition, and they were the two follow-g. In the first place, according to the Herrn-tters, all prayer, all Bible-reading, all benevo-ıtactions prior to regeneration—that is to say, ior to the occurrence of the above described rning point in life, are not only fruitless, but en deadly poison; a doctrine, indeed, often put rth by Luther, but which Wesley rightly held to be untrue in itself, and productive of the most fatal consequences. An English Herrnhutter, or Moravian brother, said, that for twenty years he had faithfully observed all the ecclesiastical precepts, but had never found Christ. But hereupon having become disobedient, he immediately contracted as intimate an union with Christ, as that which joins the arms to the body.* The second stumbling-block, in the way of union, was on the part of the Methodists. They taught, that, by the evangelical perfection, which the regenerate possess, a moral condition is to be understood, wherein even all the irregular motions of concupiscence—every involuntary impulse of sensuality stimulating to evil, are utterly unknown. Against such a doctrine the Herrnhutters protested with reason; and Spangenberg replied as follows: 'So soon,' says he, 'as we are justified, (or taken into favor by God,) a new man awakes within us. But, the old man abideth, even to the day of our death; and in this old man remaineth the old corrupt heart. But, the heart of the new man is clean, and the new man is stronger than the old; so that, albeit corrupt nature ever continues to struggle, it can never conquer, as long as we can retain our eyes fixed upon Christ.'† The form of this reply has undoubtedly much, that is objectionable; for, we are expressly required to put off the old man, and put on the new one. The same idea is also expressed by the words, 'new birth,' 'new creation,' and the like; hence, we are to have not two hearts, but only one. But, on the other hand, this reply to the Methodists, is, in substance, perfectly correct; although the degrees, in the life of the regenerate, are not minutely traced, the setting forth whereof might have rendered possible a reconciliation between the Methodists and the Herrnhutters. That Spangenberg, too, should, in so unqualified a man, have represented the new man, as being able to conquer, and the regenerated, as really triumphing in the struggle against the incentives to grievous sin, proves the great revolution of opinion, which Spenser had brought about in the Lutheran church, and wherein the Herrnhutters had also taken part.

The controversy adverted to, divided, also, Wesley and Whitfield. The latter, like the Herrnhutters, combated the exaggerated views of the former, respecting the perfection of the regenerate, and, in this respect, chose the better part; but on another point, Wesley defended the truth against Whitfield. The latter was a partisan of the most rigid predestinarianism, which the former classed among the most abominable opinions that had ever sprung up in a human head, and which could by no means be tolerated. In this way, not only did the mutual approximation between the Herrnhut-

* "Southey relates, in vol. ii, p. 478 (German transion,) that the teachers of a Methodist Latin school at ngswood, would not permit boys, of from seven to ht years of age, to have any rest, 'until they had ained a clear feeling of the pardoning love of God.' ıe poor children were driven to the verge of insanity; l, at last, the inward despairing contrition arose, and ereupon the full consciousness of divine grace ensued! esley, who was himself present at this act of extreme ly in Kingswood, approved of and encouraged it. course, in a very short time, no trace of any such a generation was any longer to be discerned; and here-on Wesley testifies his astonishment in the following ssage: 'I passed an hour among the children at Kings-ood. Strange enough! What is become of the won-rful work of grace, which God, last September, ought among the boys? It is gone! It is vanished!' :. &c."

† "Yet subsequently they were Methodists, again, ıo adhered to the established church."

* "Southey, vol. i, p. 309. Compare an equally remarkable passage in p. 313."

† "Southey, vol. i, p. 317. Zinzendorf's Exaggerations, p. 321.

ters and the Methodists fail of terminating, in the desired union, but, the one sect of Methodists, broke into two, that opposed each other with bitter animosity.

"These sectaries, however, by their mode of reasoning with each other, excite in the mind the most painful feelings. It is not without a sense of insuperable disgust, that we see Spangenberg appeal against Wesley, *to his own experience*, and that of the other Herrnhutters; whence, nothing else could be inferred, than that *they* had such particular experiences, but by no means, that such things must so be. The Wesleyans, in their turn, brought forward men and women, who appealed to *their own* experience, and thence proved that the regenerate no longer perceive, in themselves, the disorderly motions of sensuality, and are in every respect free from sin or even failing.* The most egotistical exaltation of oneself, to be a pattern to all, meets us here in its most repulsive, appalling form, against which the slightest spark of shame, we should think, would rise up, and kindle into a flame. Lastly, Whitfield, too, came forward with a shocking arrogance, denominated by him humility, and appealed to his inward experiences, in proof of the theory of absolute predestination.†

"The prevalence of Antinomian principles, even among the Wesleyan Methodists was of very important consequence. Wesley distinguished between justification and sanctification, although he allowed both to take place, at the same moment. But, in despite of an asserted inward connection, between the two things, the mere assumption, that divine grace could be annexed to any other principle, in our spiritual life, than that whereby man manifests his obedience unto God, necessarily led to a contempt of the law; so that, even here also, the doctrine that man is justified by faith only, betrays its essentially Antinomian character. The following account, coming, as it does, from a quarter perfectly friendly to the Methodists, cannot lie under the suspicion of misrepresentation. Fletcher,—a very remarkable, active, and amiable disciple of Wesley,—says, in his *Checks to Antinomianism:* 'Antinomian principles have spread like wildfire among our societies. Many persons, speaking in the most glorious manner of Christ, and their interest in his complete salvation, have been found living in the grossest immoralities.

* "Southey, vol. i, p. 318."

† "Southey, vol. i, p. 337. 'Pardon me,' wrote Whitfield to Wesley, 'that I exhort you, in humility, no longer to resist, with this boldness, the doctrine of election, since you yourself confess, that you have not the testimony of the spirit within you, and are thus no competent judge in this matter. This living testimony, God several years ago granted to me; and I stand up for election . . . . Oh! I have never read a syllable of Calvin's writings; *my* doctrine I have from Christ and his apostles; God himself hath announced it to me; as it pleased him to send *me* out first, and to enlighten me first, so I hope he gives me now also the light.' The separation of the two occurred in the year 1740."

How few of our societies, where cheating, ex torting or some other evil, hath not broke ou and given such shakes to the ark of the gos pel, that, had not the Lord interposed, it mus have been overset! I have seen them, wh pass for believers, follow the strain of corru nature; and when they should have exclaime against Antinomianism, I have heard *them cr out against the legality of their wicked hearts* whic they said, *still suggested, that they were to d something for* their salvation,' (that is to say the voice of their conscience ever cried o against their immoral conduct; but, they hel that voice to be a temptation of Satan, wh wished to derogate from the power of faith. 'How few of our celebrated pulpits,' con tinues Fletcher, 'where more has not bee said *for sin*, than *against* it!'

"Fletcher cites the Methodist Hill in pa ticular, as asserting, 'That even adultery an murder do not hurt the pleasant children b rather work for their good: God sees no si in believers, whatever sins they may commi My sins may displease God, my person is a ways acceptable to him. Though I shoul outsin Manasses, I should not be less a ple sant child, because God always views me i Christ. Hence, in the midst of adulterie murders, and incests, he can address me wit 'thou art all fair, my love, my undefiled; the is no spot in thee.' It is a most pernicious e ror of the schoolmen, to distinguish sins a cording to the fact, not according to the perso Although I highly blame those who say, 'l us sin that grace may abound,' yet adulter incest and murder, shall, upon the whole, mak me holier on earth, and merrier in heaven that is to say, the more I need the pardonin grace of God, the stronger becomes my faith the holier I become.*

"John Wesley was extremely concerned the spread of such opinions. He therefo summoned a conference, in the year 177 which took into deliberation the principle hitherto professed by the Methodists, and justl acknowledged, that all the evil entirely orig nated in the opinion, that Christ has abolishe the moral law; that believers are thus n bound to its observance; and that Christia liberty dispenses them from keeping the divin commandments. The following remarks Wesley, at the same conference, as to th merit of works, to which he was by necessit urged, are well entitled to attention. 'Tak heed to your doctrine! We have leaned to much towards Calvinism. With regard t *man's faithfulness:* our Lord himself taught u to use the expression, and we ought never t be ashamed of it. With regard to *working fo life:* this also our Lord has expressly com manded us. Labor, ἐργάζεσθε, literally, *wor*

* "See Fletcher's Checks to Antinomianism, vol. i pp. 22, 200, 215. Works; vol. iii, p. 50; vol. iv, 97. Compare Dr. Milner's End of Religious Contr versy, Letter vi."

*the meat that endureth to everlasting life.* 3. e have received it as a maxim, that a man to do nothing *in order to* justification. No- ng can be more false. Whoever desires to d favor with God, should *cease from evil, and rn to do well.* Whoever repents, should do *rks meet for repentance.* And if this is not order to find favor, what does he do them :? Is not this salvation by works? Not by e *merit* of works, but by works as a *condi- n.* What have we then been disputing out, for these thirty years? I am afraid, *out words.* As to *merit* itself, of which we ve been so dreadfully afraid, we are re- arded *according to our works*, yea, *because of r works.* How does this differ from *for the ke of our works?* And how differs this from *cundum merita operum*, as our works deserve? an you split this hair? I doubt I cannot.'* Vesley was evidently very near the truth. hus much as to the peculiarities of the Me- odists, so far as they fall within the scope of e present inquiry.

"We shall conclude with observing, that e Methodists have acquired great merit by e instruction, and the religious and moral form, of rude and deeply degraded classes of en; as for instance, the colliers of Kings- ood, and the negro slaves in America. heir wild way of preaching, which is not ntirely the result of *their* doctrines, has evinced s fitness for the obtuse intellect and feelings auditors, who could only be roused to some rt of life, by a violent method of terrifying e imagination. It is worthy of remark, that n one occasion, to a minister, who declared impossible to convert a drunkard, and who id, that at least no example of such a con- ersion had ever come to his knowledge, Wes- y replied that in his society, there were many onverts of that kind. There are certain moral nd intellectual capacities and conditions, hich only a certain style of preaching suits; nd on which every one makes no impression, Hence, it is to be considered a great misfor- une, when, in any place, all things are mod- lled after a uniform plan. This is to render e spirit at once inaccessible and inoperative, or many preachers and many descriptions of eople; for the spirit delighteth, at times, even n eccentric forms."

Moehler's style is grave, even, and per- picuous, and Mr. Robertson has well inter- woven these qualities into his English version. ts only fault in this indolent and labor-saving ge, is, that it is succinct and eminently sug- estive, and constantly requires more or less hought on the part of the reader. Be it ob- erved, however, in passing, that no book of this lass will better repay the pains bestowed to un- lerstand it thoroughly. Though the language is always forcible and dignified, rather than polished or glowing; it rises not unfrequently into a certain noble and stately eloquence, which is, perhaps, not the less striking that it is rather rare. Of this, his view of the church, above quoted, furnishes an example; but we must add another.

After reviewing at considerable length, and with his wonted power, the Catholic and Protestant doctrines on good works, he reaches at last the culminating point, at which Luther, impelled by the logic of his error, is forced to maintain the deplorable doctrine of an inward and essential opposition between religion and morality, assigning to the former an eternal, and to the latter a mere temporal value. Here Moehler breaks forth:

"Religiousness and virtue! how intimately, how vitally, are they united! And in the same degree, therefore, religion and morality—faith and the law! Contemplate the immoral man—see how fading, how drooping too, is all religious life within him, how utterly incapable it is of putting forth blossoms! How the clear, pure knowledge of divine things is obscured within him! Contemplate the history of nations, and ye will learn how every immorality and unbelief, or misbelief, have gone hand in hand! This truth the progress of heathenism has inscribed in frightful characters in the book of history. On the other hand, when the Saviour would lay the foundation for Christian piety—for faith in himself, he commands us to observe in life what he hath taught! And this was the experience of all the saints, that the more moral they became, the more their piety increased; that in proportion to the fidelity and purity wherewith the divine law was realized within them, the deeper their religious knowledge became! Whence comes the fact that a genuine piety evaporates, when a violation of the moral law occurs; and, again, to the observance of the latter the former is so easily annexed? Doth not this point incontrovertibly to an essential union of the two? Oh, believe me, whoso sees himself forced, in order to preserve in his heart and conscience a confiding faith, to banish thence the moral law, hath in his heart and conscience an erroneous faith; for the true living faith not merely agrees with the moral law—it is one with it. Again too, whence the fact that the religious and moral elements cannot really exist asunder; that the one perpetually seeks the other, nay, bears it in its own bosom? From the living sense, and the clear acknowledgment of our dependence on the all-gracious and merciful God, humility and confidence first spring, next the fulness of love, which already includes obedience and resignation to the will of heaven, whereby we

* "Southey, vol. ii, p. 367."

tread immediately on ethical ground. If the first virtues be more religious, the last are more ethical; but the distinction between them is absorbed in love—their living centre—the point wherein religiousness and morality unite."

Throughout the *Symbolism* there reign a kindliness of spirit which loves to discover and set forth the truth that more or less relieves from utter falsehood the worst religious aberrations; a lofty justice, characteristic of the man, and incapable of any passionate or one-sided attacks, even upon those doctrines which he judged most false, and which is always rejoiced to recognize merit in whomsoever found; and an ever active charity, which seeks instinctively the least offensive form of censure or condemnation; qualities all, which must commend it to the perusal of our Protestant brethren, and open to their hearts a way for its convincing arguments. At times, however, it is not unpleasant to see how, at some of the odd and inconsistent whims of Protestantism, a smile will ripple the calm of his placid German nature; but a smile is in every way becoming, serene and fatherly, full of compassionate benignity; such as that which the poet of old spreads over the ample front of his Olympian Jove:

> "Subridens hominum sator atque Deorum
> Vultu, quo cœlum tempestatesque serenat."

Thus, after a protracted and unusually profound argument on the authority of the church, as the sole interpreter of Scripture, there comes a gleam of sunshine like this:

"This accordingly is the doctrine of Catholics. Thou wilt obtain the knowledge full and entire of the Christian religion, only in connection with its essential form, which is the church. Look at the Scripture in an ecclesiastical spirit, and it will present thee an image perfectly resembling the church. Contemplate Christ in, and with his creation—the church; the only adequate authority; the only authority representing him, and thou wilt then stamp his image on thy soul. Should it, however, be stated, in ridicule of this principle, that it were the same as to say—'Look at the Bible through the spectacles of the church,' be not disturbed, for it is better for thee to contemplate the star by the aid of a glass, than to let it escape thy dull organ of vision, and be lost in mist and darkness. Spectacles, besides, thou must always use, but only beware lest thou get them constructed by the first casual glass-grinder, and fixed upon thy nose."—*P.* 360.

At other times, again, one notices, almost with pain, that the kindliness of his charity is now and then ruffled by the contemplation of the enormous errors into which, with an almost unaccountable perversity, Protestants *will* plunge; and he is startled, in spite of himself, into an austere and biting irony. Viewing the tendencies of Protestantism to Individualism, and the pernicious consequences of this capital error, he says,—with an unwonted severity, the more crushing as it is but too just:

"In the consistent progress of things, every one considered himself, in a wider circle, the representative of humanity, redeemed from error at least—as a sort of microcosmic Christ. But in order that this phenomenon might not appear too strange, for it is no easy matter to reconcile one Christ with the other, an expedient of compromise was discovered, by leaving to each one his own—that is to say, by permitting him to be his own Redeemer, and to represent himself, as also to consider the extreme points, wherein all individuals concur, as representing redeemed humanity. The common property of Protestants could only now consist of some abstract formulas, which must be acceptable to very many non-Christians. As every one wished to pass for a Christ, the true Christian, the real scandal to the world, necessarily vanished; for as each one redeemed himself, there was no longer a common Redeemer."—*P.* 100.

Yet it is but seldom that Moehler is in this vein; not oftener, we believe, than twice or thrice in the whole book. Evidently the trenchant edge of irony wounded him even while he used it with such terrible effect against an adversary; and his meek spirit and loving heart were better pleased to contemplate, as they ever warmed most brightly in describing, the harmony and beauty, "ever ancient, but always new," of that Catholic truth which on earth he so well understood and so nobly vindicated, and the perfect and glorious development of which, we may reverently hope, his most useful life has won for him in heaven.

A natural curiosity respecting the personal characteristics of one who has so deeply engaged the attention of the religious world, will be gratified by the following portrait, from the hand of one of his biographers:

"Tall in stature, he was of a slight and delicate frame; his outward bearing was most decorous and dignified; his features were delicate, regular, and prepossessing; in his large, dark eye beamed a gentle fire, which shed over a pallid countenance an indescribable

ırm. His voice, like his bodily frame, was ak and slender, yet harmonious; his pro- nciation was pure, without the alloy of any :uliar dialect. Whoever, therefore, saw n for the first time, was ever most agreeably :possessed with his general appearance."

Of the manner in which Mr. Robertson has charged a task to which, as a labor of love, has been devoted, at intervals, for more ın four years, we have but little room left w to speak. Fortunately on that head but le is needed. His admirable translation of ederick Schlegel's great work, *The Philoso- / of History*, has made for him a reputation iversally conceded in the critical world of ırope and America, which his version of : *Symbolism* will enhance,—and this is say- ; every thing. It is not merely that it is a thful translation; though in view of the pe- iar difficulties arising out of the nature of : work, and which proved too much for the ench translator, M. Lachat, of whose inac- racies, Moehler, we have good authority saying, used to complain heavily,—this is mean praise; but it is a complete transfu- n of the entire spirit,—the philosophical ecision of logic and expression, the even nity of tone, and into such clear, flowing, l natural English, that one finds it difficult remember that it is not an original work, th its ease, energy, and *nerve*, he is read- ;.

Prefixed is an introduction of ninety-one ges, containing a very able and satisfactory count of the state of Protestantism and Ca- olicism in Germany for the last hundred ars, written with a depth of reflection and comprehensiveness of grasp, which show ıt the translator of Schlegel and Moehler d himself caught in no small degree, the ilosophic spirit of his great originals; and nemoir of Dr. Moehler, of which the strik- ; features are its impartial justice, "nothing enuating," and its sustained interest. The nark of a French critic (*L'Université Catho- ue*, vol. ii, p. 76), that "the *Symbolism* is e necessary complement of Bossuet's Vari- ons," seems to have suggested to Mr. Rob- son, a discriminating comparison between ose two great works; for which we are con- ained to refer the reader to the pages of the Memoir." We may remark, however, that the main we agree with him in his conclu- ns upon this point; allotting to both an equality of powers of generalization; but to the Variations the palm of unequalled perspicuity of argument and eloquence of style, and to the *Symbolism* that of erudition and philosophic depth. One grand difference between the two works should be remembered. Bossuet was a prophet, looking into the future; while Moehler is a philosopher surveying the past. Whatever perception of the internal operations and tendencies of Protestantism and its ultimate developments Bossuet possessed, he was indebted for, solely to his own wonderful prescience, to that eagle vision which from the commanding height whither the unflagging wing of his mighty intellect had borne him,

> "Soaring with supreme dominion,
> Through the azure deep of air,"—

pierced through the clouds which even then, from the depths of society, Protestantism had called up, dark and dense as the smoke of the bottomless pit,—and described from afar, in the future, the monstrous shapes of error, "Gorgons and Chimæras dire," which she was destined to engender; and, like the poet's sin, to her own destruction. Moehler, on the contrary, writing at a time when most of these strange creations had had existence and complete or progressing development, had merely the task of tracing with the orderly and searching analysis of philosophy, their lineage, relation, growth, changes, and ultimate distinction.

Notwithstanding the length to which this paper has already run out, much, very much, remains still to be said of the *Symbolism;* its logical and pregnant style of thought and language; the profound, important, and comprehensive nature of the subject, combining to render it a book exceedingly difficult to treat with any degree of thoroughness, in a magazine. Before we close, however, we cannot refrain from expressing our gratification that in the portly and well-looking volume before us (bating some typographical errors, especially in the Latin of the notes, which we hope to miss in a second edition) so worthy an opening has been made in this country for that new or *subjective* school of theological discussion which, on the continent of Europe, has been so fertile in great minds and able productions, and which, though altogether

better adapted to the thoughtful and subtle habits of the age, than the old historical, or objective school of mere facts (highly useful in its day, and still so in its sphere, but hardly calculated to meet the demands of a higher science, and greater intellectual depth), h hitherto spoken to the great majority of words which hearing we understand not, being in tongues "whereof we knew not wh they say."

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## ST. ANSELM, ARCHBISHOP OF CANTERBURY.

### CONFESSOR AND DOCTOR.

IT has been often remarked, that when the church of Christ has been in any apparent danger, from any cause soever, He who promised to be with her to the consummation of ages, never fails to raise up in her defence men renowned alike for their abilities and extraordinary virtue. The saint, a brief memoir of whose life we propose to write, is admitted by all to have been of this distinguished class. He came into existence in troublous times, when the church was girding herself for a struggle of no ordinary or trivial nature. In the early ages of her existence, she had combats of the fiercest descriptions to maintain; but they were with open enemies,—with the Jew and the infidel, or with those who, having once acknowledged her authority, afterwards broke asunder the bonds of unity by which they had been connected with the Catholic church, and by open schism or heresy put themselves in opposition to her authority. But now she had enemies of another description to contend with; enemies the more dangerous, because they were within her own bosom, and whilst they acknowledged themselves her children, by their parricidal acts struck at the sacredness of her discipline, and would enslave her, who, to carry out the designs of her divine Founder, requires to be free from the trammels of worldly restraint.

The flood of barbarian invasion, which, rolling from the north, had beat against the bulwarks of the mighty Roman empire, and overwhelmed with irresistible violence every thing that opposed its progress, at length settled down into a comparative quiet amidst the ruin and desolation which it had spread throughout Europe. The marks of ancient civilization had been swept away. The various provinces of the most powerful emp that had ever existed were parcelled out amo the stern barbarians who had conquered the A new order of things now appeared. T rude manners and laws of those uncultivat tribes assumed the place once held by Rom laws and refinement; by them was introduc feudalism with all its dependence of serf a master, of feudal lord and liege sovereig Those hardy invaders and their descendar were subdued by the mild precepts of t Gospel; they who acknowledged no mast no superior on earth, were made to bow b fore the instrument of the Redeemer's suff ings, and were admitted into her bosom whom the Gentiles were given for an inhe tance. But those steel clad warriors, tho turbulent knights, those haughty lords a princes, when once within the pale of t church, began to give trouble. By a sy tematic course of encroachments they co menced to undermine her freedom, and to a sume to themselves functions and privileg which none might use lawfully, save tho who by divine appointment were chosen rule the church, "whose kingdom is not this world." In the turbulence of the tim the emperors of Germany, and other princ took upon themselves the "right of inves tures," that is, of granting to bishops a abbots the insignia of their dignity and co ferring on them their benefices. This, thou tolerated for a time by reason of the troubl and confusion of the period, was afterwar aggravated by princes who claimed the rig of keeping the episcopal sees and abbeys v cant as long as it suited themselves, turni the ecclesiastical revenues to their advantag and even making a traffic of ecclesiastical di

es, conferring them, not on the most wor-
, but on those that offered the highest price.
vas against abuses of this nature, that the
strious pope, St. Gregory VII, raised his
ce. The insignia of the episcopacy, he
intained, were the symbols of spiritual
ver, and consequently could not be con-
ed by laymen.

A few years after the demise of the immor-
Gregory, Anselm "entered the lists with
dence and firmness, and of few can it be
d that they exercised so universal an influ-
e."* The contest in defence of the liber-
and immunities of the church, which had
n commenced in Italy against the emperors
Germany, he admirably supported in Eng-
d. It is true, indeed, that the subject of
estitures did not give rise to the dispute be-
een the holy archbishop and William Rufus;
l, in other respects, may the contest be con-
ered one and the same. It was religion con-
ding for "objects not of this world," against
heartless oppression of crowned tyrants;
th and holiness endeavoring to throw off
shackles by which they were bound; the
versal church "yearning after divine and
rnal things which had been so long stifled
the miseries and melancholy wars of the
ies; the flame of religion struggling for free-
n, and in the glare which it produced, the
ain by which the human mind had been
d captive melted away."†

The contest of the church in the eleventh
ntury, besides being looked upon as one of
purely religious character, may also be
nsidered in other respects as a contest for
man rights, one of a popular nature, in
hich the welfare of mankind were had in
w. The princes and nobles of that period
ould be in the church what they were in
eir own earthly kingdoms; but the church,
the ministration of her mysteries, knows no
tinction of rank,—the potentate and the
vest plebeian are equally her children—her
bjects,—and she was then what she has
er been, the defender of man's just privi-
ges against the oppression of tyranny. And
fact, what first brought Anselm in contact
th the son of the conqueror, was his refusal
submit to unjust demands for money, which
ust be wrung from the penury of an over-

burdened people. The contest of the church at that period was then not only about "lay investitures and simony," but whether those who had been entrusted with the civil powers, were exempted "from the obedience to the Christian law by which their brethren were bound;"* whether they were to have no check to their unrestrained licentiousness; to be amenable to no laws; to lord it over church and state; to control ecclesiastical as well as civil affairs, and to hold clergy and laity as mere obsequious servants of their will and power. We have premised these remarks, to give, though very imperfectly, an idea of the difficulties the church had to contend with in the eleventh century, and to show that the cause in which St. Anselm engaged so ardently, was the cause of Christianity itself, opposed to the violence of men whose haughty nature could brook no control, whose encroachments struck at the very existence of the church.

Saint Anselm was born in the city of Aosta, in Piedmont, in the year 1034. His parents were in affluent circumstances, but very unlike each other in disposition. Gundulph, his father, was a man of a rough, unamiable character, who apparently cared little about gaining the affection of his son; whilst his mother, Ermenberg, was possessed of all those endearing and tender qualities of soul which take so strong a hold on the affection of children, that they are not forgotten, but increase as life advances. This excellent woman was as remarkable for her piety, as for the many other good qualities by which she was adorned. Like all good mothers, the chief object of her solicitude was early to imbue the tender mind of her son with the love and fear of God, and with so great a horror for sin, as to look upon it as the first and greatest of evils.

At the age of fifteen, Anselm had already made considerable advancement in all the sciences taught in the schools of the day, and he then felt a desire to enter the monastic state. He was not, however, encouraged in this, his youthful resolution, by the abbot of a neighboring monastery to whom he applied. Afterwards he grew careless in his devotion, and were it not for his estimable mother, he might have plunged into all the excess of dis-

* Mochler. † Ibid.

* British Critic.

sipation. Losing her soon, and being treated with much harshness by his father, he came to the resolution of abandoning his home, and going to the monastery of Bec in Normandy, then renowned no less for its school of learning, established by his countryman, the illustrious Lanfranc, than for the regularity and sanctity of the religious who resided within its sacred precincts. It had been founded by a Norman knight, a relation of William the Conqueror, named Herluin, who, after having been long distinguished for his feats of valor, and knightly bearing, came to the resolution of abandoning the world and of passing the remainder of his days in prayer and religious seclusion.

After studying for several years in this school of learning and sanctity, Anselm was still undecided as to the state of life he would embrace. Should he return to Italy and take possession of his parental estates, or enter as a religious among the monks of Bec? Not being able to decide upon the course he ought to pursue, he consulted his friend and preceptor, Lanfranc, who, with the archbishop of Rouen, advised him to embrace the religious life at Bec: this he did accordingly in the twenty-seventh year of his age. He seemed now in his proper sphere; he gave himself to contemplation and prayer, to the instruction of youth, and the other duties of the monastic state. When Lanfranc was promoted by the king of England to the abbey of Caen, Anselm was made prior of Bec, though, in fact, the whole management of the institution devolved upon him, because Herluin the abbot was now far advanced in years.

The learning, the ability, and sanctity of Anselm by degrees acquired for his monastery a reputation even beyond what it had enjoyed under his master. Pupils flocked to him from all the neighboring countries. From his amiability of character, he was as a father to all under his charge, and governed by mildness rather than by coercive measures. He took great care to instil into the minds of all sentiments of piety and love for God: the name of Christ was ever on his lips. After employing the entire day in giving instruction and in the performance of his various duties, he spent most of the night in prayer and the composition of the numerous books which came from his pen.

Anselm was appointed abbot after the death of Herluin, which occurred in 1078. Soo after he was obliged to visit England on bus ness pertaining to his monastery. Ever where he was greeted as a saint: "parent and children, priests and monks, looked t him for instruction and spiritual nourish ment," which he imparted with a spirit c mildness that raised him still higher in the estimation. It was not without the most ur gent entreaties of Hugh, earl of Chester that he could be induced to visit England second time; for it was his ardent wish t spend his days in the peaceful retirement c his monastery. Lanfranc had died in th year 1089, but the see of Canterbury was stil vacant; for William Rufus who had suc ceeded to the throne of his father two year before the demise of Lanfranc, had taken pos session of the archiepiscopal revenues, an refused to have a successor appointed. Fev princes, if any, bearing the name of Chris tian, have surpassed William Rufus in wick edness and depotism. He would be absolut in church and state; he yielded "to the wild est debauchery, and impatience of every kin of restraint. . . . . Frantic with his excessiv power,"* "he feared God very little, an men not at all."† "As soon as a church be came vacant, a king's commissioner took pos session, and it was either sold to the highes bidder for the king's profit, or kept vacant al together; the revenue going meanwhile to th exchequer." When the nobility and clergy besought him to have the see of Canterbur filled, he swore that besides himself ther should be no other archbishop. They ther besought him at least that he would permi them to offer up prayers that God would pu it into his heart to have a worthy archbisho appointed. "Let the church ask what sh pleases," said he, "I shall not cease to wor my will."

When Anselm came to England, the peo ple every where received him with the utmos enthusiasm: they looked upon him as thei future archbishop. But it was not until th king was attacked by sickness, that he listene to the voice of the nation, and consented t his appointment. All rejoiced at the nomina tion of Anselm but the saint himself: he mad most energetic remonstrances; nor would h

* British Critic. † William of Malmsbury.

›mit to the forcible solicitations of the king, 'ons, bishops, and people, until William ısented to act with justice towards the op- ·ssed church. Before his appointment, An- m had forebodings of the difficulties he ›uld have to contend with. "When the ıg has crushed me," said he to the bishops, ıone will dare oppose him in anything; l then, rest assured, he will not scruple to mple upon you also."

What the archbishop foresaw, soon came pass. The years which he spent in Eng- ıd after his promotion, were years of con- ual vexations, which required all the virtue l ability of an Anselm to bear up against. illiam was determined, after his recovery m sickness, to make the new primate what ne of the other bishops were, who obtained ·ir dignities by improper means, mere in- uments in his hands, by which he wrested m the church her dearest privileges. But ıselm was not a man to yield implicitly his unjust exactions; he would not oppress ; flock to replenish the royal treasury. On ; contrary, he besought the king to fill the cancies of the abbeys, to restore the reve- es of the church to their legitimate pur- ses, not to commit acts of simony, and to ow the bishops the privilege of assembling council, according to their ancient custom. ıe king, however, would comply with none these just demands; as he advanced in ars, he grew daily more licentious; nobles .d prelates, for the most part, were gained to s side, and the saint was left to contend al- ost single handed. The holy archbishop eing "a multitude of evils which it was his ovince to correct, but which he could not, ır yet tolerate them without sin, and the ng requiring him to submit to his pleasure matters which were contrary to the law of od," he departed from the kingdom for ome in the year 1097, to lay his case in per- n before the sovereign pontiff. He landed France in the garb of a pilgrim, but not- ithstanding his humble appearance, he was 'ery where received with the utmost joy; his urney resembled a triumph; the people ven- ated him as a saint persecuted and exiled for ·e faith. Many miracles are related by his ographer to have been performed by him ıring this journey. Pope Urban exhorted m to make no delay in coming to Italy, and not to think of spending the winter in Lyons, as he had intended. He set out accordingly, and was received with every demonstration of esteem by the pope. News soon arrived at Rome that William, instead of attending to the letters of Urban and Anselm relative to the settlement of the affairs of the church, became daily more and more of a tyrant, and carried oppressive measures to such extremes, that he was insupportable. The heart of Anselm was overwhelmed with sadness; in his grief he resolved to resign his see into the hands of the pope, and enjoy in peace the sweets of retirement in a monastery of Calabria, to which he had retired. But Urban would not listen to this request; he exhorted him to bear up, as it became a bishop, a successor of the apostles, against the trial to which he was subjected.

A council was summoned at Rome, before which the cause of Anselm was laid. Many of the bishops called loudly for the excommunication of the king of England. "What are we doing?" exclaimed the bishop of Lucca. . . "We offer no resistance to the despotism of tyrants. Their oppressions and robberies of the church are daily reported to this see. As the head of all, you are called upon for counsel and assistance." The pope, however, preferred mild measures; for he hoped that God in his own good time would come to the assistance of his church, and either change the heart of the king, or by some other means, restore the suffering church of England to the peaceful enjoyment of her rights and privileges.

Anselm had, previously to the council of Lateran, assisted at that of Barri, which was held to effect a re-union between the Greek and Latin churches. When called upon by the pope to speak, he delivered his sentiments with so much wisdom and solid argument, that his eloquence was irresistible; the Greeks were silenced, and all joined in condemning the heresy which had separated the east from the Latin church.

Anselm went from Italy to Lyons, where he was received by his friend, Archbishop Hugh, with his accustomed hospitality. So great was the reverence of the latter for the saint, that on all occasions, he gave him the precedence, and happy did they deem themselves who were enabled to have any sacrament administered to them by him. Here it

was that he received information of the death of William Rufus. He mourned in all the bitterness of sincere grief over the unhappy fate of the fallen monarch, who had been cut off suddenly in his career of wickedness, detested by his people whom he had oppressed, and without the sacraments of the church which he had persecuted. He died as he had lived, a blasphemer, a hater of every thing sacred. No bell tolled for his funeral, no eye dropped a tear of condolence over his corpse; "of his treasures, no alms were given for his soul."

After the death of William, his youngest brother and successor, Henry I, together with the lords and the entire nation, requested Anselm's return to England. He was received with every demonstration of respect; but new troubles quickly arose; Henry wished him to receive investiture from his hands anew; this the primate refused, because the practice was condemned by ecclesiastical discipline, and no layman could confer investiture under the penalty of excommunication. The king persisted, but Anselm had too often braved the frowns of the great ones of the earth, in defence of religion, to be terrified into measures, when conscience and the interest of the church were at stake. Henry temporized for the present, because his brother, Robert of Normandy, aspired to the throne of England; the people were ready to revolt, and were only kept faithful to their sovereign by the exertions of the saint. It was argued that Anselm should go in person to Rome in 1103, and lay the dispute before the pope. Pascal II condemned the pretension of the king, and excommunicated all who should receive investiture of church dignities from him.

Anselm, on his way back to England, received orders from the king to remain in exile: nor was he permitted to return to his see until after the lapse of three years, so determined was Henry to cling to the usurped privileges, the occasion of the dispute. He was at length, however, so harassed by the "entreaties of the barons, and the murmurs of the people,"* by the solicitations of his sister and of his queen, that he was forced to come to a compromise, and renounce his claim of investiture. He was reconciled to the holy primate at Bec. Anselm soon after departed for England, where he was awaited with the utmost impatience by all orders. At Dover he was welcomed by the queen in the name of the nation. Appointments were quickly made to the vacant bishoprics and abbacies; every thing was done to remedy the evils of the church. Anselm and Henry lived on the most intimate terms; when the king was absent in Normandy, the holy primate was entrusted with the government of the entire kingdom, and with the care of the royal family. This calm, after so many storms, came quite seasonably for the aged primate; the persecutions and trials through which he had passed from the time of his accession to the episcopacy, had completely shattered his constitution. He remained ever faithful to the duties of his station, and when age and sickness had rendered him unable to celebrate the divine mysteries, he would be daily carried to the church to attend the holy sacrifice of mass. He died at length in 1109, universally regretted, in the seventy-sixth year of his age.†

* Lingard.

† St. Anselm has left various treatises on philosophical and theological subjects with several works on morals and four books of letters. The best edition of his writings is that published in 1675, in folio, by Gerberon, a Benedictine of the congregation of St. Maur. In this edition have been included the works of Eadmer, a monk of Canterbury, the friend and confidant of St. Anselm. The style of the archbishop is characterized by its precision, perspicuity, elevation of thought and solid argumentation. In proving the truths of revelation, he insists principally on the evidence drawn from the light of reason, and hence he is considered the father of scholastic theology. His great object was to show, that revealed truth can be rendered credible by reason alone. His ascetic works are full of instruction and edification, and are distinguished for that unction which touches and subdues the heart. The style of his letters is simple, clear and natural.

# LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 187.

## CHAPTER III.

T required but little time for Lorenzo to captivate the esteem and affection of Henry 'alsingham, who, charmed with his admira- e qualities, wished him to be the sponsor of s youngest son. Lorenzo objected: Henry sisted.

"I must then avow to you with a candor hich your generosity requires," said Lo- nzo, with animation, "that I do not bear y true name; but resolved to die without aking myself known, no consideration can ter my purpose. Besides, did you know me well as the marquis of Rosline, you would far from making such a proposition. Ask m where I became known to him, and in hat class of society he found me; you will en seek another god-father for the son of ount Walsingham.

Lorenzo was animated; an undefinable joy arkled in his eyes. The expression of his untenance did not betray the least shadow a sentiment of shame or embarrassment. he marquis of Rosline shared my surprise; e asked Lorenzo, in a very low tone, if he sired that Henry should be informed of the anner in which he became known to us. orenzo seized the marquis' hand, and pressed to his lips with an involuntary transport.

"He should have known it before this," id he, "if he whom you have sometimes signed to call your friend, had not feared to Tend you."

"But my dear Lorenzo," resumed the mar- uis, still in an undertone, "all the recollec- ons of your captivity, and the appearance, least, of guilt, do they not cause you any ain?"

Lorenzo leaned his head a moment on Lord rthur's hand, and replied in an altered voice: "A day will come, I doubt not, when the most generous of men will be able to comprehend my language, and the happiness I experience; but now the difference of our religious belief places too great a distance between us."

The marquis did not understand his meaning. He wished not, however, that Henry should be made acquainted with what we knew of our common friend.

We passed the evening with music; after which, I went, according to custom, to read for Lorenzo. He generally named the book he wished to hear, but on that evening he handed me a volume which he had brought with him. When I was about to commence, he asked me, in a very low tone, if we were alone. I told him that Henry was present.

"Henry, this is like you," he replied, "but I asked that question because this work is little known here. The greater part of your countrymen are not of my religion, and although one of the first privileges of their creed is to read, judge, and examine every thing for themselves, there are, nevertheless, some books which, by a singular contradiction among a thousand others, they are forbidden to read."

Lord Henry smiled. "Lorenzo is right," said he; "Protestants contradict themselves unceasingly."

I colored; for it was the first time Lorenzo attacked my religious principles. I did not venture to show the pain I felt, and yet I could not but acknowledge the justice of his remark. Displeased and embarrassed, I began to read, without making any reply. The book was a collection of the contradictions of the reformed church, a work which our ministers very prudently forbid their people to read. I knew the name of it, and I could easily imagine the indignation of the marquis, were he to surprise

me with it in my hands. The reading of this book made a strange impression upon me. The virtues of Lord Walsingham's family, and the extraordinary elevation of Lorenzo's character, both concurred to give me lofty ideas of their religion which I had never had of my own.

Until the day when first I knew Lorenzo, I had heard of the faith of Catholics only as an assemblage of fanaticism, superstition, and outward forms. I now beheld this same religion under quite a different aspect, and my conscience unceasingly reproached me for having adopted false notions, and cherished them without inquiring into their truth.

I entreated Lorenzo to let me have his book, and I passed a part of the night in reading it. Lorenzo and Henry had both left me; the former had not returned to his room, and it was now about one o'clock in the morning. Troubled, and not knowing what to resolve, I went out secretly, intending to open my mind to one or the other; but instead of going to Henry's room, I took, without knowing it, the way to the chapel; I did not observe it until I had opened the door. There I encountered my two friends just going out. They said nothing. I entered alone into the sanctuary. I prayed God to enlighten and calm my mind. I then returned in silence to my room. Lorenzo was on his knees, near the bed, praying as usual.

Some days after, little Hida, the eldest son of Henry, was seized with a violent fever, attended with convulsions; and in a few hours his life was in imminent danger. The agonized father went himself to the city, in quest of a physician, whom he brought back with him; but just as he returned, the child had so violent a fit that they supposed him dead. Henry, wild with grief, regarded his child with a kind of despair; then, tearing himself from the harrowing sight, he struck his forehead against the mantel-piece with a vehemence which made me think he was wounded.

Lorenzo, who was near, took his hand, and said, with warmth: "*Henry, where is your religion? is not God always the same?*"

"Great God," exclaimed Lord Walsingham, "who speaks to me? Is it you, ——, unhappy victim of my errors? You whom I have sought so many years?"

Lorenzo hastily approached me, with an air of great disquietude. Henry was in a dar part of the room, and could not distinguis who accosted him. It was nine o'clock in th evening. The candles were collected near th sofa on which the child lay, and their ligh was cut off from the other parts of the roo by the persons who surrounded the little su ferer.

"Is this you, Sidney?" said Lorenzo to m "I pray you, do me the kindness to go t Henry, that he may not know it was I wh spoke to him."

I did as he desired, without taking time t reflect. I took Lord Walsingham by the arm and led him to the child, who now manifeste signs of life. We passed a painful night, bu before day little Hida was out of danger.

Henry was more indisposed than his son He was ardent in his affections, and his con stitution, being delicate, could ill support th activity of his imagination. He retired to re towards morning. At nine o'clock, I went t see him; he entreated me to bring Lorenzo t him; but I was surprised at the repugnanc with which Lorenzo consented to approac the invalid.

We seated ourselves near the bed. "Yo can," said Henry, addressing Lorenzo, "re move from me great uneasiness by informin me from what country you are, and how yo were deprived of your sight."

Lorenzo colored. "I was born in Scotlanc and I am twenty-two years of age; that is a I can tell you. The events which have marke my life have never been known, save by on individual who no longer exists, and they ar too sad to interest any body."

"Henry and Sidney are not then you friends," said Lord Walsingham, in a tone o gentle reproach. "Perhaps my confidenc will encourage yours," he continued; "it wi prove, at least, how very strong the reason are which induced me to propose a questio which may have appeared to you impruden My parents, friends, even my wife, know no thing of the bitter sorrows which have de stroyed the happiness of my life. I had neve either friend or confidant, nor knew the deligh of solid friendship before the day which brough me Lorenzo and Sidney."

"I thought," mildly interrupted Lorenzo "that Rev. Mr. Billingham had a sacred righ to your confidence." Mr. B. was the chap

ı of Remember Hill, a man in his fortieth ır, well informed, enlightened, and endowed th every virtue which forms the character of aintly clergyman.

"You are right, Lorenzo," resumed Henry; ıntil now, however, I have given to Mr. B. ly an indispensable confidence, and nothing ›re. My affection for you urges me to open r heart to you. I prefer letting Caroline be-ve me happy, than to trouble her peace by e recital of my irreparable misfortunes. You ›ne, perhaps, can apply a remedy to the il; at all events, I count upon your inviola-e fidelity in observing secrecy."

I immediately promised what he wished; t Lorenzo, buried in his reflections, made reply.

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CHAPTER IV.

HENRY spoke as follows: "Born with ar-nt passions which developed themselves with e, and educated in the reformed religion, I d not learned the habit of repressing the vio-ıce of my inclinations, and I was almost the ctim of them. The countess of Walsing-m, my mother, was, on the female side, de-ended from a branch of the Spanish house the dukes of Medina. Her father, Count ıncredi had made her the heir to his hatred for e house of Medina, with which he had had me quarrels that were perpetuated on both les, even to the third generation. I had one ster, who finished her education at Paris. 'hen I had attained my twentieth year, I ıvelled with my paternal uncle, Count Tan-edi; we visited my sister, and to my sorrow, saw her most intimate friend, Doña Maria Medina. Her name recalled all the rivalry our families, and should have taught me ver to think of her. But I had a weak and sceptible heart, impetuous passions, and very tle command of them.

"I dared not open my heart to my uncle, hough I loved him tenderly. We again et the duke of Medina and his daughter in ciety, for Doña Maria left the convent shortly ter our arrival, her education being then fin-ıed. I thought I perceived that my atten-›ns were not despised, notwithstanding the surmountable obstacles which opposed them-lves to what I supposed my happiness. One ening, in my presence, they spoke to Doña Maria of marriage. She replied, in such a way that I might hear, 'I will never marry any one who does not profess my religion, and who is not agreeable to all my family: at the same time, I will never marry against my will.' These words, which should have opened my eyes to the obstacles that were to be overcome, in order to arrive at the accomplishment of my wishes, served only to increase my illusions and my hopes.

"At this period, I met also at Paris the marquis, Arthur of Rosline. His mother and mine were both Spanish, and first cousins. The former, sister of the duke of Medina, had married the marquis of Rosline, of whom Arthur was born; and after the death of her first husband, she was united to the duke of Salisbury, by whom she had, among other children, Caroline, my wife, and Hidalla, who must now be twenty-two or twenty-three years of age. I spent eighteen months at Paris, at the expiration of which the departure of the duke of Medina and his daughter was spoken of. I then felt the strength of my attachment. I solicited the place of page of honor to a prince of the house of Spain, whom the duke was about to accompany. The count of Tancredi aided me with all his influence; but the duke had anticipated us, and obtained the favor for Lord Hidalla of Salisbury, his nephew. This circumstance aggravated the hatred of the house of Tancredi against that of Medina.

"I quitted Paris and went to Spain, before the departure of the duke and Doña Maria. My uncle, who conjectured the state of my heart did everything to divert me; a fervent Catholic, he failed not at the same time to pursue an object which enlisted all his tenderness and solicitude; I mean my conversion. I was not averse to his views. My mother, my sister, and Doña Maria, the object of my dearest affections, were all Catholics; but the prejudices of childhood, the attachment of my father to his belief, a thousand human motives prevented my being one. The hatred existing between the Catholic families of Tancredi and Medina I disapproved, although I shared it myself. I knew enough of their religion to be aware how much these dissensions were contrary to its maxims; nevertheless, like most Protestants, I attributed to the Catholic faith what was merely an effect of human weakness.

"I traversed the south of Spain and Portu-

gal. My attachment to Doña Maria and the kindness of Count Tancredi recalled me to Madrid, where the first intelligence I received was the approaching marriage of the doña, for which they only awaited the arrival of Lord Hidalla, her cousin.

"My despair changed into fury, and Lord Hidalla was the object of it. I learned that he was seventeen leagues from the capital. I said nothing to my uncle, but left upon the table a letter which informed him of my unhappy passion, my grief, and my determination to prevent the marriage of Doña Maria, or die. I set out for a small town where the duke of Medina and his daughter were; from this place I sent a challenge to Lord Hidalla, and went to await him at the place which I had designated, and which was situated upon the road.

"Two days passed without my receiving any intelligence. Unable any longer to subdue my rage and my despair, I formed another scheme. O my friends, how weak is man, when the voice of religion has not sufficient influence to calm the passions which swell and agitate his soul! How unhappy are they who, in great trials, turn not their eyes to the all-powerful God! What misery and tears do they not prepare for themselves, who, with the passions of youth, are not restrained by the thoughts of religion, and the fear of divine chastisement! Determined to avenge myself, and force Lord Salisbury to try the chance of mortal combat, I resolved to waylay him in a forest, by which they had assured me he would pass in the evening. I was unknown. By bribes I induced some people in the neighborhood to aid me in my design.

"A carriage passed; I thought I recognized the livery of the duke of Medina. I ordered my people to stop it. They met with a determined resistance; some shots were exchanged. To prevent serious consequences, I had still prudence enough to command my men to charge their pistols only with powder; but the wretches whom I was forced to employ, disregarded my orders. Frightful shrieks were heard. One of the duke's servants was wounded. The report of the fire arms brought succor; my base accomplices deserted me; and alone, a prey to the most cruel agitations, and in an excitement bordering on delirium, I was arrested, bound—and I was twenty minutes in a dungeon of the prison of ——, before I wa able to call up the events which had transpire

"My sentence was not long delayed. I ex pected immediate death, which would hav put an end to my misery. I was condemne to the loss of my sight, and to perpetual im prisonment. When they came to apprise m of my fate, I had passed seven days in cru uncertainty. The expectation of death ha opened my eyes. The tender exhortatio and advice of Count Tancredi were recalle to my mind. I began to think seriously of th eternity which I expected soon to enter. was occupied with these reflections when th announcement of my punishment threw m into agonizing despair. I had seen nobod but the jailor and two officers of justice, wh had interrogated me; I had denied nothing my sentence was just; but I should have pre ferred the loss of life to that of sight and liberty Deprived of weapons, I struck my head vio lently against the dungeon walls. I longed t be crushed under its ruins. A day and nigh which seemed like an age, passed tediousl away.

"Towards three o'clock in the morning, m door opened; I groaned; it was immediatel closed. An undetermined and light step wa heard; some one approached and took m hand. The rays of the moon, penetratin through a little grated window which was clos to the ceiling, rested on the wall of my cel but did not enlighten the interior. I distin guished with difficulty, a person on his knee and leaning towards me. I was on a wretche bed, and had not been able to close my eye for thirty-six hours, since my sentence ha been made known to me. Never shall I forg the sweet tone of that voice which penetrate my heart.

"'Henry,' said the stranger, 'where is you religion? God is still your Father; it is h who sends me to you.'

"'Great God!' I exclaimed, rising suddenl 'are compassion and kindness yet reserve for me! But what can save me from m frightful fate? At twenty-two years to los light and liberty forever!'

"'Nothing lasts forever, in this world,' sa the stranger, mildly; 'but you are not of m religion; you cannot feel the innumerable co solations which she offers to the most afflicted

"'There is no consolation for me;—cons

ion? No; neither is there religion,' I re-
ied, wildly; 'I wish to die.'

"'And if God should preserve your liberty
d sight, would you no longer use them to
sist the truth; but consecrate to him a life
hich he alone can take from you?'

"'Ah! I have promised it, and I here re-
rate the solemn promise,' I exclaimed; 'if
r an effect of his almighty power, the God
the Catholics, who has been represented to
e as so good and so compassionate, save me,
will embrace that religion which, more
ly and perfect, would enable me to serve
m better. Yes, I promise you to live and
e a Catholic.'

"The stranger leaned his head upon his
and, and preserved a long silence. Then,
uickly rising, 'There is not,' said he, 'a mo-
ent to lose; take my clothes and give me
ours. I have nothing to fear, and but one
vor to ask. Fulfil your promise; and if you
an, go to Bayonne, or if you pass through
at city when returning to your own country,
quire for Señor Don Silva, and address
ourself to him to strengthen your faith; he is
young and saintly priest. Say to him that
is friend Hida walks in the path which he
aced for him, and that he hopes with aid
om above, never to stray from it.'

"On concluding these words, he put round
ny neck a ribbon to which was attached a little
ross. 'Never part with this token of my
riendship,' he added; 'I received it from a
rother whom I tenderly love, before I became
Catholic. In fixing your eyes upon this
ross, you will remember that suffering is the
vay to heaven; and that, after the example of
is divine model, the true Catholic should be
umble, patient, faithful, and resigned. Give
his purse to the jailor,' he continued, handing
ne one full of gold, 'and fly far from this
ity. Count Tancredi is no longer at Madrid;
ut you will find him at the village inn of ——,
where he lies wounded.'

"I fell upon my knees before my deliverer;
I wanted to ask many questions. As a reply
to all, he embraced me with great affection;
then tearing away from me, he knocked loudly
at the door. The jailor opened it, and took me
by the hand. I gave him the purse, and
wrapping myself in the stranger's cloak, I
went out of that horrible abode, shuddering at
the thought of leaving there my generous liber-
ator; not doubting, however, that he had only
to make himself known, in order to be set at
liberty.

"At the village of ——, I learned with
heartfelt grief that Count Tancredi, attacked
by assassins in a neighboring forest, had been
seriously wounded and carried to the inn,
where he had just expired. His servants told
me that a young lord who passed the night
with him, had said, on leaving, that I would
come immediately to replace him. I asked his
name, but nobody could tell me. They in-
formed me, also, that Lord Hidalla had been
assassinated the same day, and by the same
highwaymen. I gave orders that the body of
the count should be borne to his family at To-
ledo; and, not daring to prolong, even for a
moment, my stay in a province so fatal to me,
I started for Bayonne.

"In V—— I was accosted at the hotel, by
a Spanish officer who had seen me in France.
'You know,' said he, 'the terrible misfortune
which has befallen the duke of Medina?'

"'No; what is it?'

"'But,—that is to say, his daughter, Doña
Maria.' He then related the melancholy
event of which I was the author. He added:
'They have not as yet discovered the name
of the guilty wretch; the whole affair is
enveloped in profound mystery, which will,
probably, never be unravelled; the assassin,
who was unknown, having died, they say,
during the execution of the sentence, which
condemned him to lose his sight. Doña Ma-
ria has been affected in an extraordinary man-
ner by all these circumstances. She was
seized with a severe illness; her reason was
totally destroyed. I have seen her since her
misfortune; she is very pale, with a calm and
touching expression of countenance; she does
not weep, but there is in her insanity some-
thing so sad and gloomy, that she inspires the
greatest compassion.'

"The officer continued speaking for some
time, but I heard no more. He left me with-
out remarking the frightful state into which
his recital had thrown me. The death of my
deliverer, a cruel death which he had suffered
for me, entirely absorbed my thoughts, and
rendered me almost insensible to the melan-
choly condition of the unfortunate Doña Maria.
I withdrew to a retired part of the garden, and
threw myself upon a bench, a victim to the

most poignant anguish." Henry paused, and covered his face, which was bathed in tears, with his hands. "O God!" he exclaimed, "thou alone hast sustained me!"

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CHAPTER V.

After a silence of some moments, Henry resumed. "I have already exposed to you the violence of my character. I strove, however, through respect for the memory of my benefactor, to be resigned to my fate. I arranged everything to continue my route; but a malignant fever detained me two months at V——. As soon as my health was re-established, I set out for Bayonne; my only consolation was to fulfil the promise I had made to Hida, and to convey his remembrance to Señor Don Silva.

"On my arrival, I called upon this young lord, and was equally surprised and pleased to find in him a young man, but a few years older than myself. His expression was angelic. Sprung from one of the noblest families in Portugal, he had voluntarily embraced evangelical poverty. His sweet and persuasive conversation touched me. I told him that during two years, I had combated the desire of entering the Catholic church, and that, determined no longer to resist my convictions, I had come to Bayonne, one of my friends having advised me to address myself to him. I then asked him if he remembered a young man named Hida.

"'His is a virtuous soul,' said he; 'God was pleased to make use of me to bring him back to the true church; but for several months I have heard nothing of him. I hope he has persevered.'

"A death-like paleness covered my face. Don Silva begged me to be seated. I burst into tears. Embarrassed by my emotion, I informed him that I had just recovered from an illness which still rendered me very weak, and that after some time I would speak to him with entire confidence of the sorrows which his words recalled. He entreated me in so urgent and affectionate a manner to reside with him, that I could not excuse myself. He occupied a pretty little dwelling near the harbor; what might have lessened its agreeableness was its vicinity to the galley-slaves, whose vessels touched his house. When I remarked this to him—'It is expressly for that reason that I have chosen it,' said he; 'it is one of my delights to be near, to offer the aid and consolations of religion to those unfortunate beings who are deprived of every other comfort, and condemned to chains.' This reply gave me an insight into the soul of Don Silva, and redoubled my esteem for his religion. He furnished me with an apartment near his own. In the evening, as soon as I was alone, I fell upon my knees, and, for the first time, making the sign of the cross, I took from my bosom Hida's little crucifix. It must have belonged to a distinguished family; the cross was composed of five sapphires, the image of gold, and the little nails which attached the figure to the cross, were brilliants. I repeatedly kissed this pledge of my eternal salvation, which was, at the same time, a gift from him who had saved me in this world. A heavenly light shone upon me. Faith began to dispense its rays, and to promise those consolations which she alone can give.

"The following day, on seeing Don Silva, I asked his blessing, and casting myself at his feet, I made the confession of my whole life, with profound grief and sincere repentance; praying him to arrange, as he wished, the time and circumstances of my abjuration. I was already well instructed in the Catholic doctrine; Don Silva finished the work of my enlightenment; and three weeks after, I made my abjuration, and participated in the sacraments of the church with a fervor and satisfaction which I cannot describe.'

"I could not bring myself to inform Don Silva of the identity which I suspected between Hida and my unfortunate deliverer; besides, I was not certain of it; he had not told me that he was Hida, but he had only requested me to recall the latter to Don Silva's memory; this might have been a commission with which he himself had been charged. I performed it then, without mentioning where, or in what circumstances I had met the individual who entrusted me with it. I asked Don Silva, at the same time, who was this young man. He replied that Hida's conversion had been kept secret, and that he had requested the concealment of his name until he should write; this he had not yet done. I did not presume to urge Don Silva on this subject which so deeply

erested me; and in a very short time, a let- from Count Walsingham, my father, re- led me to England.

"I parted with great grief from Don Silva, om I truly loved. He permitted me to open orrespondence with him, which continued til his death. I arrived in my country firmly ached to the Catholic religion, which had ght me to support my troubles with resig- tion, to make of them a source of merit for next life, and of consolation for this. I nd my father dangerously ill, and he sur- red but fifteen days after my return home. lid not conceal from him my change of re- ion, and my mother uniting with me to con- nce him of the danger of dying in error, he had e happiness of opening his eyes to the truth, d of dying in the bosom of the church. My nversion gave great joy to my mother and y sister Matilda, who had returned home be- re me. I had written to my family upon the ath of Count Tancredi, my mother's brother, t no one knew either of my misfortunes, or my attachment to Doña Maria; for my de- rerer was no more; my uncle also and I had und and burned the letter which I had writ- n to him at parting. Alone, as we were, in e midst of my family, not wishing to open y heart to any one, I was melancholy and cluded. I requested the countess, my mother, retire with us to Walsingham castle, situa- d in the north, and very isolated, in order to void the numerous visits that were paid to us, nd which I found painful. She had the oodness to yield to my desire, and it was there at my afflicted soul, alone with its God, felt e ineffable charm of his presence, who is isible to the eyes of faith, and always accessi- le to his afflicted children. I learned, from a weet experience, how great are the delights njoyed in the practice of the Catholic religion; elights which I had so long treated as chime- cal or as the result of an excited imagination, hen my sister or Count Tancredi essayed to ive me an idea of them. In fine, this religion, ssentially divine, which some Protestants im- gine so little different from their own, or to hich they attribute merely external practices r minutiæ, afforded me in that solitude un- peakable consolations, and gradually brought o my soul a peace seldom experienced in a ituation like mine, and without which I should ave abandoned myself to despair.

"On arriving at Walsingham castle, I found there a letter; the writing was unknown to me; it was addressed to 'Lord Walsingham, and if he is absent, to be given to him on his return.' I opened it and read: 'The blessing of heaven be upon you; truth has enlightened your heart. The end of the long enmities which divide the houses of Tancredi and Medina, and in which those of Salisbury and Walsingham participate, must now be your work. Grant this last satisfaction to the memory of Hida's friendship.' This epistle caused me great perplexity. It could not possibly be from Hida, who was doubtless my deliverer, and who no longer existed; and on the other hand who could know all the power that name had over me, and what had happened to me? I hesitated not to second the views which my religion imposed upon me as a duty. I wrote to the duke of Medina, informing him of my conversion, and suggesting that the religion I had embraced made me lament the differences existing between our families. I knew that there was question of an estate in Mercia of which we were in possession, and which the duke imagined belonged to him. I besought him to expose his claims to me, protesting that I preferred rather to renounce the property than to possess it unjustly.

"I then thought of a reconciliation with the Salisbury family; the duchess of Salisbury was of the house of Medina. By the duke of Salisbury she had but one child, her daughter Caroline, living, Lord Hidalla having been assassinated in Spain. I thought the reconciliation might be most easily made through the marquis of Rosline, the son of her first marriage. My mother seconded the project. We set out to pass some time at our country-seat, which adjoined that of the marquis, and which for this reason we had never inhabited. The marquis had a very beautiful balcony, which was, I knew, almost entirely deprived of light, on account of a wall which bordered our avenue; and he preferred suffering this inconvenience, rather than expose himself to a refusal by asking its removal. After passing some days at this place, I wrote to the marquis, informing him that I had understood that his balcony adjoined our avenue, and was in consequence deprived of light. I requested him to break in the walls as many windows as he judged proper, and of whatever size he de-

sired. Lord Arthur, who united to much intelligence, a frank and generous disposition, was touched with this trifling act; and came to visit us, accompanied by his sister Caroline.

"Matilda eagerly asked him for some intelligence of her beloved Doña Maria, and with such familiarity that I was surprised. I inquired if she were already acquainted with the marquis, and at the moment, I remembered, that she had seen him several times in Paris. The marquis answered for her, that in visiting Doña Maria, he had sometimes had the pleasure of seeing her; he then spoke of the unfortunate lady, and informed us that she had now been dead nearly a month. I have since learned that she had a very consoling death; that in her last illness she recovered her reason, and found in religion the strength necessary for the last journey.

"Matilda became very pale, and under the pretext of attention to her, I concealed my tears and grief. The marquis did not invite us to his castle, and I guessed the cause; his mother resided there; and this lady appeared the most inflexible on the subject of reconciliation; but, as if to make amends, he proposed to me a visit to another of his estates, under pretence of enjoying the diversion of the chase; I accepted, and we separated friends. Another circumstance completely reconciled us; my mother urged me to marry; I refused, without having any real objection to make. I wrote to Don Silva to have his advice on the state I should embrace; and before an answer arrived, I received a letter, without any mark which could indicate from whence it came. It contained these few words: 'It is time to fix your irresolution. Providence has prepared every thing for the accomplishment of Hida's dearest wish. Unite your destiny with that of Caroline of Salisbury; and secure your sister's happiness by a double alliance. Your friend.' The writing was evidently the same as that of the preceding letter; I sought in vain for the author. The same day I asked Lady Walsingham to propose, in my name, for the hand of Caroline; I represented to her that if that young lady should lose her mother, the marquis of Rosline, according to every appearance, would unite her to a Protestant; this argument prevailed; my mother approved my design; the marquis made no difficulty; the duchess of Salisbury gave her consent, and this marriage was the seal of the perfect reconciliation of our two families.

"A short time after my marriage, Arthur of Rosline asked my sister's hand. The difference of religion made my mother hesitate; and Matilda, although her heart had long appreciated the many noble qualities of the young marquis, wavered between the desire of devoting herself to the salvation of a soul so dear to her, and the well-founded fear of plunging herself into an abyss of misery. Her mother felt the delicacy of her situation. We had every reason to hope that the marquis, the only remaining Protestant of his family, would permit himself to be enlightened by the rays of truth, if conveyed to him by a cherished wife, whose piety might, before that of others, obtain from heaven a grace so precious. On the other hand, Matilda deeply felt the danger of a step which the church disapproves, over which she mourns, and which is tolerated only on conditions which the Catholic party has rarely the strength, and courage to accomplish. In this perplexity, she addressed herself to a pious solitary, a connection of our family, who alone having escaped from the destruction of an abbey, by the followers of John Knox, lived in a little hermitage, erected by his own hands; the unfortunate here found an asylum, and the afflicted consolation. He received Matilda with that mild and compassionate countenance, which gives testimony of a soul elevated by contemplation, above the region of human troubles and vicissitudes. He heard her with profound attention, and after a moment of silence, during which he prayed to the Spirit of wisdom, he thus spoke: 'My child, your family has made many sacrifices in favor of peace and Christian charity; for you there is reserved a sacrifice of a different nature. Your future life shall be an offering of self-denial and renunciation, the end and recompence of which will be Arthur's salvation. You know by what titles he ought to be dear to you; the ties of relationship, however, do not influence me now; I would not thus advise you, were it not for the assurance, which heaven has more than once given me, that my tears and prayers would be graciously regarded, and that a brilliant crown is reserved for my nephew in the celestial Sion. Go, and may every blessing attend you, and never forget that happiness is not for this world, and that religion attaches

infinite price to the afflictions which we suf- for God. Ask a dispensation; make religion rule of your conduct, and support all the ficulties of the state which you enter, in nking of that future, where they shall be anged into solid and never-ending enjoy- nts.' The old man ceased, and unwilling explain himself farther, gave Matilda his nediction, and motioned her to return to the stle. Matilda did not acquaint us with her it to the venerable hermit; and it was not til a long time after that she related it to . She contented herself with the known otives which would favor her marriage with thur. My mother gave her consent; and the pensation being obtained, they were united. "For me, I should have been happy with most virtuous of women, if the recollection a first sin, and the evils it had caused Doña aria and my liberator, had not cast upon my an impress of gloom, which time will never efface. Religion alone, and its eternal hopes, enable me to support my sorrows.

"The death of my mother, which occurred shortly after my sister's marriage, was followed by that of Don Silva. His last letter contained his congratulations on my marriage. His death robbed me of a great source of consolation. My sad heart, however, is neither alone nor abandoned. A Friend, more powerful than any upon earth, he who disposes both happy and unhappy events, watches over me, receives my tears, and promises pardon to my repentance. I have given to my first child the name of Hida; this renders him still dearer to me. Alas! if I should lose him too; may the decrees of heaven be accomplished; yet may that unchangeable Being who shall call him to himself, deign to grant his unhappy father strength to submit to his adorable will, and to bless his appointments even to the last moment of life!"

TO BE CONTINUED.

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## PROTESTANTISM—ITS TENDENCIES AND RESULTS.

BY JOHN B. BYRNE.

NO I.

RELIGION was instituted for the well- being of man in all his relations. By nctifying the individual, she was to improve mass; and by making her followers more tuous, to advance them in the ways of hap- ness. Her object was the glory of God and salvation of souls. A necessary conse- ence of the fulfilment of this object, was the provement of man's temporal condition. e was to rise over a benighted world in the ght sun-beam of eternal truth, making plain way to immortal bliss and strewing it with any consolations. Throughout the wide read regions of the globe, she was to pro- aim, with angel voice, "the good tidings of eat joy," and "glory to God in the highest, d on earth peace to men of good will."

The objects for which religion was institu- d could not fail of their accomplishment. e who had devised the means, would secure the end. The commission was stamped with the divine seal—they who bore it, were divinely sent—its execution was as certain as the divine word. The glorious effects which religion was to produce, must, therefore, have marked her progress. Such being her mission, let us see by which of the religious systems, now claiming to be divinely established, it has been fulfilled; or rather which has failed in its performance. The true religion has answered the end of its institution; the false one has failed. Let us then proceed to apply this test; let us judge of the tree by its fruit.

Has the Catholic church accomplished the object for which religion was instituted?

It would indeed be "a labor of love" to trace the history of the Catholic church through every stage of her existence—her sufferings, her struggles and her triumphs; extending her benign influence over the nations of the earth,

through the varied branchings of society, and everywhere and under all circumstances promoting the well-being of man. On every page of the story of her past, and of her present, it is written in "letters of living light," so that he who is not perversely blind may read, that as any people have adopted or rejected the Catholic faith, in like proportion have they experienced good or ill. In the lives of her apostles and martyrs, her saints and sages, and her votaries of every condition, has been evinced her capability of at once, elevating men to the most exalted virtue, and promoting that peace of mind and happiness of heart, which make up earthly felicity.

Our testimony, however, stands not alone. Some among the opponents of the church have answered the question in the affirmative. They have declared that "even in the darkest times she was ever found to be fighting the cause of truth and right against sin, to be a witness for God, or defending the poor, or promoting peace, or purifying or reforming her own functionaries, or maintaining the holy faith committed to her:"* "that she offered the only asylum from the evils to which every country was exposed; that she was regarded as a sacred realm by men who, though they hated one another, believed and feared the same God; that she afforded a shelter to those who were better than the world in their youth, or weary of it in their old age; that the wise, as well as the timid and gentle, fled to this Goshen of God, which enjoyed its own light and calm amidst darkness and storms."†

Conclusive as is the evidence in favor of Catholicity, we will not dwell upon it. We have chosen an equally important though a less pleasing task. It is our intention to examine whether Protestantism has fulfilled the purposes of religion.

There is presumptive evidence that Protestantism is defective as a religious system, in "the fact that no Christian nation which did not adopt the principles of the reformation before the end of the sixteenth century, should ever have adopted them."‡ Surely if the temple of which those principles were the foundation, had been erected by the hand of the Most High, we might expect that the bruised spirit and the pure of heart would have sought

* Brit. Critic. † Quar. Review, London, Dec. 1811.
‡ Edinburgh Review, October, 1840.

its portals. Protestantism has had wealth and power at her command, and has used them unsparingly in her behalf: she has sent her well-paid ministers over the world to plant her standard, and to summon the sons of men to rally *there*—and yet they come not, her form was not of catching mould. Her press has teemed with Bibles in every tongue, with lying histories of her glory, with Maria Monk fabrications of her own too fertile invention; and yet "it is a most remarkable fact, that for more than two hundred years the principles of the reformation have never been advanced."* Protestantism has remained stationary within her narrow limits; or if she moved, it was but like the deceptive fire, to lure her followers still farther from "the paths of pleasantness and peace."

That Protestantism is insufficient for man's spiritual wants, is not merely presumptive: we prove it—Protestants themselves feel and avow it. "Protestantism, in all it has peculiar to itself, in all that distinguishes it from genuine Catholicism, no longer responds to the religious or even social wants of the soul. It is weighed in the balance and found wanting. Through all our souls have we, who have been educated under its influence, felt its utter insufficiency. We have sought to supply its defects in mysticism with the Quaker, in Rationalism with the modern Lutheran, in Naturalism with the old English and French Deists, in Pantheism with the modern philosophers, in Socialism with Owen and Fourier; but all in vain. Let loose, like Noah's dove from the ark, ere the waters had abated, we have found no resting place for the soles of our feet; and weary with our endless flight over the wild and weltering chaos, produced by the deluge of Rationalism and infidelity, we return and beat against the window of the ark, impatient till the patriarch reaches forth his hand and takes us in."†

Impressed with this "utter insufficiency" of Protestantism, her children are making continual efforts to supply its defects; wearied with the outer semblance, they are demanding the opal gem of the inner sanctuary. Hence arise "Christian union," "moral reform," "social organization," and all the clap-trap associations of the day, to fill the void which

* Macauley. † Brownson's Review, Jan. 1844.

ıe mis-styled reformation has left. If the liv-ıg fountain poured its pure stream through ıe demesne of Protestantism, why have her otaries sought elsewhere to "slake their thirst 'ith muddy waters?"—if the rich manna was 'ithin their grasp, why have they gone forth ) feed on the "onions of Egypt?" It is be-ause they came to eat of the tree, which their ıthers had planted in a barren soil, and found fruitless, that they hungering have cried out ı the bitterness of disappointment, "the soul ath been driven from us—we have no soul ·ft."* Protestantism has, indeed, fallen short f the purposes of religion. "I look upon Pro-·stantism as a blunder and as having proved self a decided failure."†

But we have paused too long at the threshold: ·t us enter the building and view its inner walls. ,et us examine the practical tendencies and ffects of the principles of the reformation; nd see, to what extent they are consonant 'ith the great purposes for which religion was ivinely instituted; and thus judge whether 'rotestantism was anointed "to preach the 'ospel, to heal the broken-hearted, to deliver he captive, to give sight to the blind, and to et at liberty them that are bound." In our nvestigation we shall discover that wherever 'rotestantism has found a resting place, it has eft a blight on the religious, on the moral, and n the political condition of man.

What have been the effects of Protestantism n religion?

Private interpretation is the vital principle f the reformed (?) churches: it is the bond vhich unites them under one name: its de-ıial would be their self-condemnation, for it lone furnishes any pretext for their seceding rom the Catholic body. What are the results f this peculiarly Protestant dogma? Place he Bible, "without note or comment," in the ıands of any community, composed of the ;ood and bad, the wise and unwise, the learned nd unlearned—tell them it is theirs to deduce vhat principles they can from its pages, and o make those principles their religious guide; nd what would be the consequences? Listen o the testimony of some of the earliest reformers especting the immediate effects of the first ormal promulgation of this doctrine. Capito‡ ays, "there is no longer any order in the communities . . . . . Every one now exclaims, I have enough to guide myself! As I have the gospel to lead me to the discovery of Jesus Christ, what need I of other help?"

Melancthon* writes: "Ecclesiastical discipline no longer exists. Doubts are entertained on the most important subjects; the evil is incurable." The Protestant principle is proclaimed, and lo! Pantheism, Socinianism, Mysticism, Rationalism, and every other anti-religious *ism* springs into life. Numberless sects and the most contradictory opinions result from private interpretation. A Luther discovers that after a man is baptised, "no sin can damn him, but unbelief alone:"† a Socinus, that Christ is not God, but a mere man: a Wesley, that the testimony of the spirit is the evidence of justification: a Miller, that the time for the world's dissolution hath come: a Smith, that the book of Mormon is a "golden revelation" superior to the gospel:—until at length human reason, confused amidst conflicting notions, either yields itself the slave of some wild theory, or asserts its mastery by rejecting all. In Protestant Germany, a Deist sometimes fills the chair of theology—the preachers themselves are deeply tinctured with infidelity; and a Bible society prefaces their issues with the declaration (Strasburg Bible, 1819,) that many of the books of the holy Scriptures are romances and fancied fable, and that the Psalms of David contain an imperfect morality. The stores of science are ransacked to obtain arms against Christianity; and learning and talent are prostituted in the unholy warfare. "The illuminati of Germany boasted of having systematized infidelity, and of being the real preparers of the French revolution. As to the theological philosophers, there never were words, which more strikingly applied to them, than those of the book they fight against, "men who darken counsel with many words without knowledge; and hewers of cisterns, broken cisterns, which hold no water . . . Anti-christian philosophy is the great corroding canker of Germany . . . . The fact is, that to an awful extent, the Germans have become philosophized out of their religion."‡ Hence we are told that, on Sunday, "the first things which strike us are the open shops, the me-

* Carlyle. † Brownson. ‡ Ep. lib. iv.

* Ep. L. iv. Ep. 100.
† De captiv. Bab. Tom. ii, p. 264.
‡ Howitt's Rur. and Dom. Life, c. xxi.

chanics at work, and the crowded theatres, public houses and dancing rooms."* In Protestant Prussia, the king's decree has destroyed Lutheranism and Calvinism, and formed what is called the Evangelical religion; and a royal edict of March 9th, 1834, has forbidden the worship of God, *except in public.* In Protestant Sweden, the "offerings" paid to the clergy, "appear to stand in the place of all mental exertion or application, on the part of the people, in religious matters. Religion seems to rest here."† Such is the result of Protestantism on the continent. Let us turn to Protestant England.

The "church, as by law established," did not wholly adopt the innovations of the sixteenth century. She preserved, as if in lingering love, some shreds of the bright garment of her madly abandoned mother—but unfortunately not enough to conceal her nakedness. The blighting spirit of Protestantism gloomed over her, and her beauty departed forever. In vain have her noblest sons striven to adorn her with the gems of eternal truth—they paled at her touch. In vain hath she put on the splendor of wealth, and pomp, and power—her votaries are crying aloud, that "she hath closed their eyes to the eternal substance;" that "they have forgotten God;" that "there is no longer any God for them."* Piety has indeed, forsaken the law church. Religious knowledge is banished, so that many of the poor know not the existence of a Deity, and still more, never heard of Christ.† As in other Protestant countries, religion in England is a mere slave of the government and an auxiliary of the police. "Church indeed! alas! the endless talk and struggle we have had of high church, low church, church extension, church in danger,—we invite the Christian reader to think whether it has not been a too miserable screech-owl phantom of talk and struggle, as for church—which one had rather not define at present."‡

From this hurried glance, we may learn the religious, or rather irreligious effects, which mark the progress of Protestantism. Where Adalbert yielded his life in defence of Christianity, she has declared that same Christianity a superstitious fable; where Ligfrid refused a monarch's gifts, she has become a despot's pensioner; and the land once adorned by the wisdom of Alfred, the learning of Bede, and the piety of More, she has made an unhallowed waste.

* Ibid. † Laing's Tour in Sweden in 1838.

* Carlyle, Past and Present.
† See Parliamentary report of the children's employment commission, 1843. ‡ Carlyle.

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## CHRIST IN THE GARDEN OF OLIVES.

He kneeled upon a freshly tufted mound
Within the olive garden. The night wind,
Urged on its errand by the new-born spring,
Came sighing through the trembling aspen leaves,
Fanning his gentle cheek and lifting up
The golden curls that brightened o'er his brow,
As if it fain would linger round and cheer
The Saviour's spirit with its woodland song.
But on it swept, and o'er its path the moon,
Veiled by a fleecy, floating cloud, poured forth
Her lustrous rays, obscurely bright; such as,
Pale glimmering through the painted casement
Of some old mighty minster, light anew
The pious ardor of the devotee.
And thus it was with Jesus. His pure hands
In supplication raised; his softened eye,
Wherein a world of anguish meekly slept,

Turned sadly upward, whence the gem-like stars
Gazed with an eye of pity on his woes;
The lips scarce parted, swoln with agony;
The curdling cheek; the quickened heavings of
His manly breast might eloquently tell
Of bitter fountains gushing,—how bereaved,—
How sorrowful his soul, "e'en unto death."
Ah! man may talk of sorrow, when the heart,
Like the young mother o'er her lifeless child,
Broods sadly o'er the ruins of its hopes,
And all its proud, yet frail imaginings;
And he may linger near the grave of days
Whose sunshine long has faded, and may feel
That round him hangs but desolation's night,—
Yet oft, e'en then, athwart the darkness flits
Some solitary ray to light the gloom,
And in its glittering pathway to reveal
The broken links that yet may form a chain
To bind secure the vagrant—happiness.
Such grief was not the Saviour's. Prostrate there,
A crowd of fearful things had gathered round him,
And as their phantoms poured upon his sight,
He thought no more of brighter scenes in heaven,
Where when the gulf of time had buried 'neath
Its trackless waves the gloom of Calvary,
The victor-king of death should sit enthroned,
Crowned with the Godhead's immortality,
But sank beneath grief's sterner influence.
O! deem not that the world's contempt,—the cross,—
Golgotha's bloody summit, thus unnerved him,
For he could bear all this. But now to see
The basely bold ingratitude of man,
The withered hand his kindness had restored,
Now raised in threat'ning triumph o'er him;
The eye once sealed within its dark recess,
Waked by the Saviour to a glorious life,
To revel in the beauteous floods of light,
Thrown by the Almighty o'er the broad green earth,
Now turned exulting on his sufferings;
To see the monster sin his death had crushed,
Now proudly rear again its horrid head,
And pour its venom o'er a charméd world,—
'Twas these that threw their length'ning shadows o'er him
And bowed his soul in agony of prayer:
"O! let this bitter cup pass from me, Father,—
Not *mine*, O God! but *thy* just will be done."
And thus, proud man, when from thy home has passed
The laughing sunshine of the joyous hour,
When shadows,—the dim ghastly mists of death
Slow gather o'er the faces of thy kin,
And the grave hides beneath its funeral veil
Objects of thy affection; when the heart,
Pressed by the burden of its aching griefs,
Beats the command "to rise and mutiny,"
O! kneel then, as thy Saviour knelt, in prayer,
And cry to him, in meek submission bowed,
"Not *mine*, O God! but *thy* just will be done!"

GONZALEZ.

# MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL

## FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 176.

WE have seen that the commissioners of congress, with the Rev. Mr. Carroll, arrived in Montreal on the evening of the 29th April, 1776, and were welcomed with every demonstration of joy by the army. On the following day, many visiters and a complimentary dinner, testified the joy with which their arrival inspired the friends of American liberty. In addition to the important political duties assigned to them, congress required the commissioners to exercise responsible military powers. They were empowered "to settle all disputes between the Canadians and the continental troops, and to make such regulations relating thereto as they should judge proper. In reforming abuses, &c., all officers and soldiers were required to yield obedience to them; they were authorized to suspend any military officer, if any two of them should think it expedient; and also to sit and vote as members of any council of war, &c. &c.*

Dr. Franklin's health had suffered during his late journey so as to render him unable to attend to any business requiring much bodily exertion; and as Charles Carroll and Samuel Chase were then in the prime of life, and remarkable for personal activity, as well as intellectual vigor, the active duties of the commission devolved upon them. While they were applying themselves, with their characteristic ardor, to the fulfilment of their trust, the Rev. Mr. Carroll, whose exertions were of a different character, was diligently employed in visiting the clergy, and conferring with individuals among them. He explained to them the nature of the differences between England and the United Colonies, showing that the resistance of the latter was caused by invasions of their charters, and violations of well know and long recognized principles of the Britis constitution. To this the clergy replied, tha since the acquisition of Canada by the Britis government its inhabitants had no aggression to complain of; that on the contrary, goverr ment had faithfully complied with all the stip ulations of the treaty, and had in fact sanc tioned and protected the ancient laws an customs of Canada, even so far as to allov the French judicial organization, and forms c law, with a delicacy that demanded their re spect and gratitude. Rev. Mr. Carroll the represented to them that congress had ex pressly stipulated that if the Canadians woul unite with the states in the assertion of thei constitutional rights, their religion, its institu tions, and the property of the religious order and communities should be protected an guarantied; and that Catholics, instead c being merely tolerated, as by England, shoul have equal rights with the professors of a other religions. To these assurances the Ca nadians replied, that on the score of reli gious liberty, the British government had le them nothing to complain of, or to desire that they were then in possession of all th ecclesiastical property which they had held a the time of the cession of Canada, that thei numerous and important missions were flour ishing, and their religious societies felt entir confidence in the protection of the govern ment, whose officers carried their courtes and respect so far as to pay military honor to the public religious exercises, a conspicu ous evidence of which was, that the gov ernment actually furnished a military escor to accompany the grand processions on th festival of Corpus Christi. And therefore that upon the well established principle tha

* See Instructions, &c. Journals of Congress, 20th of March, 1776.

legiance was due to protection, the clergy ›uld not teach that neutrality was consistent ith the allegiance due to such ample protec- ›n as Great Britain had shown the Catho- :s of Canada.

The judicious and liberal policy of the Bri- ;h government to the Catholics, had suc- :eded in inspiring them with sentiments of yalty which the conduct of the people and e public bodies of some of the United Colo- es had served to strengthen and confirm. was remembered and stated to Rev. Mr. arroll, that in the colonies whose liberality ; was now avouching, the Catholic religion ıd not been tolerated hitherto. Priests were :cluded under severe penalties, and Catholic issionaries among the Indians rudely and uelly treated. His explanation that these ırsh measures were the result, in a great part, the laws of the royal government, did not tisfy the Canadians of the favorable dispo- tions of those who, though prompt and val- nt in the defence of their political rights, ıd never manifested a correspondent sensi- lity in support of the sacred rights of con- ience when Catholics were concerned. The iends of the royal government had assidu- ısly pointed out inconsistencies between e address of the continental congress to the :ople of Great Britain, and that addressed the people of Canada.

By the "Quebec Act," passed by parlia- ent, it was provided that his majesty's sub- cts professing the religion of the church of ome, of and in the said province of Quebec, ay have, hold, and enjoy the free exercise the religion of the church of Rome, &c., ıd that the clergy of the said church may ›ld, receive, and enjoy their accustomed ıes and rights, with respect to such persons ıly as shall profess the said religion. They ere also excused from taking the oath re- ıired by the statute of I Elizabeth, or any her oath substituted by other acts in the ace thereof, &c.

Unfortunately the address of congress to e people of Great Britain, adopted the 21st October, 1774, had used the following lan- ıage in reference to the "Quebec Act."

"Nor can we suppress our astonishment at a British parliament should ever consent establish in that country a religion that has :luged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world." And, "That we think the legislature of Great Britain is not authorized by the constitution to establish a religion fraught with sanguinary and impious tenets," &c.

After sentiments which did their religion so much injustice, the Canadian clergy were not disposed to receive with much favor the following declarations of the same congress in their "Address to the inhabitants of the province of Quebec." "We are too well acquainted with the liberality of sentiment distinguishing your nation, to imagine that difference of religion will prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant states, living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them."*

During the time that Rev. Mr. Carroll was engaged in conferences with the clergy, the commissioners were employed in endeavoring to correct abuses in our army; and to reconcile that portion of the population which had been friendly to the American cause, to the exactions and contributions which sick-

* Nothing can exhibit more clearly the bad effects upon the Canadians, of the address to the British people, than the following contemporaneous letter, comprised among the revolutionary documents recently published by order of congress.

Extract of a letter from Canada, dated, Montreal, March 24, 1775.

"The address from the continental congress attracted the notice of some of the principal Canadians; it was soon translated into very tolerable French. The decent manner in which the religious matters were touched, the encomiums on the French nation, flattered a people fond of compliments. They begged the translator, as he had succeeded so well, to try his hand on that addressed to Great Britain. He had equal success in this, and read his performance to a numerous audience. But when he came to that part which treats of the new modelling of the province, draws a picture of the Catholic religion, and Canadian manners, they could not contain their resentment, nor express it but in broken curses. 'O! the perfidious double-faced congress! Let us bless and obey our benevolent prince, whose humanity is consistent, and extends to all religions; let us abhor all who would seduce us from our loyalty, by acts that would dishonor a Jesuit, and whose addresses, like their resolves, are destructive of their own objects.'"—*American Archives*, vol. ii, p. 231.

ness,* the want of money, and supplies of provisions, clothing, &c., had rendered necessary. These causes, and many others, alienated the affections of friends from the army, while its insufficient numbers for the object for which it had entered Canada, was now apparent, especially as it was known that the British army was in daily expectation of reinforcements from England.

Failing in their efforts to procure the cooperation of the Canadians, the duties of the commissioners were henceforth of a military character; and Dr. Franklin's health was so much impaired as to make it expedient for him to leave Canada without delay. From the Rev. Mr. Carroll's report of his ill-success with the clergy, it was decided that no benefit could be produced by his longer continuance in that country. And when he found his exertions, in the way in which it had been hoped he could serve his country, entirely unavailing, he was anxious to return to Maryland, and resume the exercise of his ministry among the people from whom he felt he had been too long separated. Dr. Franklin left Montreal for St. John's, on Saturday, the 11th of May; Rev. Mr. Carroll remaining for divine service on Sunday, joined him at St. John's, from whence they departed on the 13th. They reached the hospitable mansion of General Schuyler, at Albany, where a cordial welcome awaited them, and after a short repose they travelled in the general's carriage to New York, where they arrived on the evening of the 26th of May. On the next day, Dr. Franklin wrote to Messrs. Chase and Charles Carroll in Canada, giving them information of the principal occurrences, and of the state of public affairs, and adds: "As to myself, I grew daily more feeble, and I think I could hardly have got along so far, but for Mr. Carroll's friendly assistance, and tender care of me."†

The companionship of these two distinguished men was reciprocally delightful. It would have been difficult to select two per-

* By the 1st of May the American army, in name, amounted to three thousand men; but, from the prevalence of the small-pox, there were only nine hundred fit for duty. The increasing number of invalids retarded military operations, while the opposite party was buoyed up with the expectation that the advancing season would soon bring them relief.—*Ramsay's Hist. U. States*, vol. ii, p. 74.

† Sparks' Franklin, vol. viii, p. 134.

sons better calculated to alleviate the toils of fatiguing journey, or to make a rough roa pleasant to each other. Both were remarka ble for suavity of manners, habitual good-hu mor, and conversational powers of a hig order. While Dr. Franklin admired the pro found learning of his companion, the exten sive travel and acquaintance with the mos celebrated schools and learned men of Europe of Mr. Carroll, furnished useful and agreeabl information which was repaid by the instruc tive conversation of the most eminent philoso pher of the age, whose views of science wer scarcely more brilliant than his reflections an remarks upon the state and future prospect of America were profound and useful. I after years, when Franklin represented hi country in Europe, he spoke in the most fa vorable terms of his companion and frien and mentioned him at Paris, as the most sui able person to be placed at the head of th Catholic church in the United States.

On their arrival in Philadelphia, congres was informed of the alarming state of affai in Canada; and a few days later, Dr. Franklin re ceived a letter from General Howe, acquaintin him of the arrival of commissioners to reconcil the disputes between the mother country an her colonies, and enclosing a copy of their ci cular letter addressed to the governors of th several states. To that letter he returned a answer, which, says Dr. Ramsay, "is worth of everlasting remembrance."* It containe the following exquisite passage: "Long did endeavor, with unfeigned and unwearied zea to preserve from breaking that fine and nob porcelain vase, the British empire: for I knew that being once broken, the separate par could not retain even their share of the strengt and value that existed in the whole, and th a perfect re-union of those parts could scarc ever be hoped for. Your lordship may pos sibly remember the tears of joy that wetted m cheek, when at your good sister's in Londo you once gave me expectation that a recon ciliation might take place. I had the misfo tune to find these expectations disappointe and to be treated as a cause of the mischief was laboring to prevent. My consolatio under that groundless and malevolent trea ment was, that I retained the friendship

* Ramsay's United States, vol. ii, p. 120.

any wise and good men in that country, and nong the rest, some share in the regard of ord Howe."

It has been stated that Messrs. Samuel hase and Charles Carroll remained in Canada fulfil the important trusts confided to the ommissioners by congress. Their duties were ctremely arduous, both on account of the ondition in which they found the American oops, and the active preparations then in rogress to expel them from Canada. While ur army was suffering under disease, without ioney, and deprived of all comforts, Sir Guy 'arleton had succeeded in rallying the inhabitnts of Quebec, and infusing into them a poron of his own energy and spirit; and the 'ritish government startled by the previous ccesses of the American army, and anxious or the safety of Quebec, were expediting an rmy and all necessary supplies, which, arving in the St. Lawrence in the beginning of Iay, forced its passage through the ice, and eached Quebec in time to insure the safety of nat city. On the day that Dr. Franklin and Rev. Mr. Carroll sailed from St. John's, Mr. Charles Carroll visited that place to inspect ne garrison, &c., and from thence went in ompany with General Thompson and Col. St. Clair to Chambly, and rejoined Mr. Chase t Montreal, whence they embarked in a batau on 21st May, and landing on the north ide of the St. Lawrence, travelled by land to La Noré, thence they paddled in a canoe nine niles to the American camp at the mouth of he Sorel.*

"We found," says Mr. Carroll, "the discipline of our camp very remiss, every thing in confusion." The commissioners ordered a detachment of four hundred men to re-inforce General Arnold at Montreal, and in conjunction to drive off the enemy at the "Cedars," and proceeded themselves to Chambly, where they found "all things in much confusion, extreme disorder and negligence: our credit sunk, and no money to relieve it with: we were obliged to pay three silver dollars for the carriage of three barrels of gunpowder from Little Chambly river to Longueil: the officer who commanded the guard not having a single shilling."* On the 24th, Messrs. Carroll and Chase returned to Montreal, where they found the detachment detained for want of many necessaries, which the commissioners were obliged to procure for them: General Wooster being without money. Leaving Montreal on the 29th they attended a council of war, for concerting the operations of the campaign. It was determined by the council to maintain possession of the country between the St. Lawrence and the Sorel if possible; in the meantime to make arrangements for an orderly retreat out of Canada. Messrs. Chase and Carroll remained until the 2d of June, when they sailed from St. John's on their return homeward, reached New York on the 9th where they waited on General Washington, and met Generals Gates and Putnam. Having informed the commander in chief of the state of affairs in Canada, they left New York that night in the general's barge for Elizabethtown, and travelling post, reached Philadelphia after midnight on the 10th of June.

In conjunction with Dr. Franklin they prepared a written report of their mission, and on the 11th of June, Messrs. Chase and Carroll attended congress, and gave an account of their proceedings, and the state of the army in Canada.†

The two commissioners found congress engaged in the discussion of resolutions in favor of declaring the colonies independent of Great Britain, which resolutions had been proposed on the 6th of June: and they were mortified to find the delegates from Maryland still restricted by the instructions of the Maryland convention,

* The following anecdote in the words of the venerable Charles Carroll is too good to be omitted.

"In going from La Nore to the mouth of the Sorel, we passed by Brown's battery, as it is called, although it never had a canon mounted on it: to this battery, without canon, and to a single Gondola, ten or twelve vessels under the command of Col. Prescot, surrendered. Major Brown, when the vessels came near to his battery, sent an officer on board, requesting Prescot to send another on shore to view his works; it is difficult to determine which was greatest, the impudence of Brown in demanding a surrender, or the cowardice of the officer, who, going back to Prescot, represented the difficulty of passing by the battery so great and hazardous, that Prescot and all his officers chose to capitulate. Brown requested the officer who went on shore to wait a little till he saw the two 32 pounders, which were within half a mile coming from Chambly: says he, 'if you should chance to escape this battery, which is my small battery, I have a grand battery at the mouth of the Sorel which will infallibly sink all your vessels.' His grand battery was as badly provided with cannon as his little battery, *for not a single gun was mounted in either.*"

* Charles Carroll's Journal.
† Journals of Congress.

and required "to disavow in the most solemn manner all design in the colonies of independence." These instructions, which had been given in December, 1775, were declared, on the 21st of May, 1776, to be binding on the deputies in congress, "in the same manner as if the said instructions were particularly repeated."* The ardent patriot Chase, who had been re-elected to congress during his absence, chafed under these shackles which restrained him from the measure his intrepid spirit thirsted for, and Carroll, who was a member of the convention and had strongly opposed the instructions in 1775, hastened to Annapolis to procure their withdrawal. He took his seat in the convention and "advocated the withdrawal of the instructions, and the substitution of others in their stead, empowering the delegates in congress to concur with the other united colonies, or a majority of them, in declaring the united colonies free and independent states." His exertions in this behalf were indefatigable, and on the 28th of June, the old instructions were withdrawn, and new ones given containing the powers proposed by Mr. Carroll, and on the 2d of July the delegates of Maryland found themselves authorized to vote for independence. "The zealous and active part taken by Mr. Carroll in procuring the instructions of June 28th, was the cause of his immediate appointment as a delegate from Maryland to the general congress; and on the 4th of July, 1776, when a new appointment of delegates was made by the convention, we find Mr. Carroll's name on the list for the first time."† His biographer remarks: "From the earliest symptoms of discontent, Mr. Carroll foresaw the issue, and made up his mind to abide it. Once when conversing with Samuel Chase in 1771 or 1772, the latter remarked: 'Carroll, we have the better of our opponents,—we have completely written them down.' 'And do you think,' Mr. Carroll asked, 'that writing will settle the question between us?' 'To be sure,' replied his companion, 'what else can we resort to?' 'The bayonet,' was the answer. 'Our arguments will only raise the feelings of the people to that pitch when open war will be looked to as the arbiter of the dispute.'"* Very soon after his election Mr. Charles Carroll took his seat in congress, and thus the three commissioners were again united, but in the new character of representatives of a nation.

The Rev. Mr. Carroll had remained but a short time in Philadelphia after his return from Canada, and then resumed his missionary duties at Rock Creek in Maryland. During his stay in Philadelphia he was happy in the society of two of his former brother Jesuits, the venerable Fathers Ferdinand Farmer and Robert Molyneux. These reverend gentlemen were then engaged in laborious duties among the numerous Catholics in that city, as well as several other congregations at a distance. Thoroughly educated in the learning and discipline of the society of Jesus, they rendered most important services to religion; while, as accomplished scholars and gentlemen, their company was cherished by the learned and polished society for which Philadelphia was distinguished. Father Farmer extended his visits to the city of New York, and organized the first Catholic congregation in that city, in which there was no resident priest before 1785. The services and character of this venerable man will be treated of more fully hereafter. Rev. Father Molyneux lived to see the restoration of his beloved society, and to be its first superior in the United States. In Philadelphia were many highly respectable Catholics who took an active part in the public transactions then in progress. Among those who held important commands were Stephen Moyland, the quarter-master general of the army, and afterwards colonel of the fourth regiment of cavalry; and Commodore John Barry, whose gallant services are part of the early history of the American navy.

* Proceedings of the Convention of Maryland, p. 142.
† Latrobe's Life of Charles Carroll of Carrolton in the Biography of the Signers to the Declaration of Independence, vol. vii, p. 253.

* Ibid, p. 246—7.

TO BE CONTINUED.

# THE SISTERS OF CHARITY.

"Consacrer sa vie a soulager nos douleurs, est le premier des bienfaits; le second est de nous eclairer."
*Chateaubriand.*

"The greatest blessing that can be conferred upon man is, to assuage his griefs; the second is to enlighten him."

"GOD is charity" (1 Epist. John iv, 16), says an inspired author, and it is therefore necessary that the religion founded by him, and sustained by his protecting hand, should be characterized by this sublime virtue, not only theoretically, but in the fullest and most practical sense of the word. Accordingly we find that the history of Christianity is but an unbroken record of beneficent achievements, tending to alleviate the spiritual and physical sufferings of the human race. In its earliest period, a heathen world looked in rapturous astonishment on the generous charity that warmed the bosom of the Christian, and exclaimed, in the fervor of his admiration, that a religion which produced such virtue must have emanated from God. Successive ages have beheld similar prodigies of benevolence. The church of Christ has passed through every ordeal that can be witnessed here on earth; the most furious persecution, the assaults of barbarism and superstition, and continual wars, with an almost total dissolution of society, on the one hand; and on the other, the proudest rebellions of heresy, the most fearful violence of schismatical parties, and the ever-rolling torrent of immorality springing incessantly from the human heart, as from a fountain of corruption; in short, the passions of men, combined with all the powers of darkness and the constant vicissitudes of time, have been unable to alter either the faith or the spirit of that spotless church which the Son of God purchased with his blood. The latter has never ceased to comfort and invigorate, as the former has never failed to chasten and purify the heart of man; and to this very day we hear the adversaries of the Catholic faith publicly raising their voice in eulogy of the heroic virtue to which it gives birth, and acknowledging that Catholicity is pre-eminent in works of charity. Such will always be the case, because Christianity, which has for its ultimate end to conduct man safely to his final and glorious destiny beyond the tomb, discharges this high office principally in softening the obduracy of his heart, and in training him to the mild observances of that charity which is the "fulfilment of the law." Hence the Son of God has seemed to reduce the whole morality of the Gospel to the practice of the spiritual and corporal works of mercy (Matt. xxv, 34, &c.); not that they embrace every obligation incumbent on the Christian, but because they form an important part of his duty, and one which, with the observance of the first commandment, comprehends the entire accomplishment of the law. (Ibid. xxii, 37, &c., Rom. xiii, 9, 10.) These two primary precepts, of loving God above all things and our neighbor as ourselves, include all, because they are capable of stimulating the soul to the constant performance of good works, and the most heroic actions, while at the same time they take in the various relations which we hold with God and our fellow-men.

To these fundamental principles must we trace that ever-living and luxuriant charity which has distinguished the Catholic church in every stage of her existence. No period can be mentioned, since the days of her heavenly Founder, in which she has not been assiduously engaged in performing the office of the good Samaritan, deeply sympathising at the sorrows of men, pouring into the bruised heart the balm of consolation, and assuaging, by all the appliances of ingenious mercy, the innumerable sufferings of humanity. No species of misery has escaped her vigilant and kind solicitude. The poor, the destitute, the sick, the ignorant, the afflicted, the unfortunate, all conditions of men have found in her active and enlightened philanthropy some relief from their respective woes. Whether we view the exercise of charity in the private

walks of life, or in the public institutions which it erected, we shall invariably behold it a characteristic virtue of Catholicity. A perfect illustration of its spirit and influence was witnessed among the primitive Christians, who contributed what they possessed to a common fund, from which all were supplied, and which prevented among them the possibility of want. St. Clement informs us also, that in the first ages many Christians subjected themselves to imprisonment, in order to redeem those who were in captivity, while others disposed of their personal liberty, and appropriated the proceeds to the nourishment of the poor.* When the church obtained her freedom and independence in the fourth century, this living principle which had before been necessarily cramped in its operations, displayed itself more to the public eye, and was embodied in a more striking form, in those various institutions which it consecrated to the relief of the suffering members of society. Then it was that hospitals for the infirm were erected, and in successive ages were multiplied to an extent that awakens astonishment.† The extraordinary munificence, also, which was exhibited in founding and supporting such establishments, and others for the assistance and education of the poor, recalls to our mind the most stupendous achievements of Christian benevolence. "The charitable works of individuals in the middle ages," says a learned writer of the present day, "were truly prodigious, and might be deemed incredible, if they were not commemorated by incontrovertible records. No pen, we are assured, could describe the mercy and devotion of Henry the Liberal, count of Troyes, in the twelfth century. His alms enriched not only the diocess of Troyes, but those of Chalons and Langres, as well as the archiepiscopal province of Rheims. He founded thirteen hospitals, and thirteen churches of canons. Amongst these the Hotel Dieu-le-Comte was on such a scale of grandeur that William of Tyre styles him on that account, *virum magnificum* (a magnificent man). Flodoard, in his history of the church of Rheims, speaks of a distinguished man, named Attole, of whom the epitaph attests that he founded twelve hospitals through love for St. Remi, who was his cotemporary."* Similar wonders of beneficence were achieved for the relief of the poor, as for the comfort of the sick. Princes, pontiffs and private individuals, vied with each other, in their respective conditions, in zeal for the cause of suffering humanity, and it may be truly said, that from the fourth to the sixteenth century, the Catholic church had realized all practicable systems of charity, had reduced them to successful operation, and had devised a means of assuaging every form of affliction, and ministering to every want of man. Hospitals for the sick, for incurable cases, for the infirm; receptacles for the aged, for foundlings, for orphans, for the insane; houses for the accommodation of pilgrims and travellers; schools for the gratuitous education of the poor; industrial establishments for persons of every age; confraternities for the relief of the indigent, and the comfort of prisoners; religious orders for the redemption of captives, such were some of the blessed and innumerable fruits of Catholic charity, which had reached the zenith of its glory during the middle ages, and was still exercising its fostering influence over the world, when the reformation came to disturb its peaceful and happy sway. Wherever the disastrous effects of this religious revolution have been felt, there also has the cause of beneficence taken a retrograde course. The experience of the last three hundred years has placed this truth beyond the reach of contestation, and the glaring evidence of facts, drawn from the contrast between the charities, both public and private, of the periods anterior and subsequent to the reformation, is but the de-

* Epist. I.

† Provision for the poor and disabled members of society is a fruit that could spring up only in a Christian soil; it was unknown among the ancient heathens, who had no name even to express such an institution as an almshouse. The word *nosocomium*, asylum for the sick, was first used by St. Jerom and St. Isidore. A hospice was erected at Jerusalem by Hircan, one hundred and fifty years before Christ, but it is supposed that it was opened only during the feast of the passover. St. Isidore observes that this "was the first ξενοδοκειον, or hospice for strangers." An institution similar to this was erected in 330, at Byzantium, by a priest named Zotichus. The first hospital for the sick that was established in the west was founded in 380, without the walls of Rome, by Fabiola, a rich lady of that city. St. Jerom, who mentions this fact, observes that the sick, before this period, lay stretched on the highways. St. Basil introduced hospitals into the east. In 550, Justinian established a hospital at Jerusalem, and by the laudable zeal of his successors, many other charitable institutions were founded in that city. At one time it contained no less than thirty-five. See Digby's *Ages of Faith*, book vii, chap. 9.

* Ibid.

elopment of its doctrines, which protest gainst the merit of good works and acts of ıpererogation, which tend to throw off the straints of self-denial, to widen the sphere human enjoyment, and consequently to eate a selfishness in the heart, which is inmpatible with the enlarged views and genous devotedness of Christian charity. Fornately for the suffering classes of society, ivine Providence did not permit the desolatg influence of these doctrines to pass beyond rtain bounds: he checked its progress by lling into existence those numerous instituns of Catholic benevolence, which during the st two hundred years have contributed so rgely to the wants of humanity, and have minded the world of its obligations to the or, by the perpetual labors and heroic virtue hich they practise.

One of the principal institutions that arose the commencement of the seventeenth cenry, was that of the Sisters of Charity, found. by the joint wisdom and zeal of St. Vinnt of Paul and Madame Legras, in France. nis lady held a conspicuous rank in society, ıving married the secretary of the queen ary of Medicis; but she was far more disıguished for her fervent piety and active bevolence. Upon the death of her husband, 1625, she sought additional comforts in the actice of religion, and having formed the quaintance of St. Vincent of Paul, she was duced by a desire of her sanctification to ace herself under his spiritual direction. ıe great cause of Christian charity could not ve been advanced more effectually, than by is approximation of St. Vincent and Madame egras, the former of whom was noted for his nsummate prudence, and the latter for her defatigable devotion to the poor.* St. Vinnt, who may be said to have been the mainring and soul of all that was undertaken in e seventeenth century, for the missions and e relief of human suffering, was born in the ar 1576, of an obscure but pious family. ter a diligent prosecution of his studies, he ıs ordained priest in 1600. A few years er, on his return from Marseilles, he was ten captive by the Moors and conducted to ınis, where he was detained twenty-four onths, preparing himself in this school of tribulation, to sympathize with the countless numbers whose sufferings he was destined at a subsequent period to alleviate. Restored to his native country, Vincent employed himself in the exercise of the holy ministry, at Clichy, near Paris, and afterwards accepted the office of preceptor in the house of Count de Gondi, who was at that time commander general of the French galleys. During his residence at this place, he undertook his first course of missionary labor, in a neighboring district. The many attentions, however, which he received from the excellent family of Count de Gondi, did not comport with his retiring humility, and he left this honorable post for the curacy of Châtillon-lès-Dombes, where he established his first confraternity of charity for the assistance of the poor. Having been prevailed upon to resume the preceptorship to which we have alluded, he would consent only to exercise a general superintendence over the children who were confided to his care, that he might be more free for the labors of the holy ministry. For the more effectual discharge of these duties, he associated with himself several virtuous priests, who occupied themselves in preaching the word of God, instructing the ignorant, and administering the sacraments throughout the country. In this way was commenced the congregation of the priests of the mission, which was solemnly approved by Urban VIII, in 1632, and has rendered the most important services to the church.*

But the active zeal of Vincent soon led to the formation of another society, which be-

* Henrion, *Hist. des Ordres Relig.*, tome ii.

* The object of this congregation was to evangelize the people of the rural districts, to conduct ecclesiastical seminaries, and supply foreign countries with missionary laborers. The blessings of this institute were soon felt throughout France, and in distant countries. St. Vincent sent missionaries into Italy, Piedmont, Corsica, Poland, Ireland, Scotland, Algiers, Tunis, Madagascar, and at a subsequent period they were still more widely spread. At the period of the French revolution, this society had the direction of forty-nine seminaries. Disbanded by the political convulsions of that epoch, the priests of the mission did not recover their ancient footing in France, until the year 1827. They have now several seminaries and colleges in that country. Their establishments elsewhere were never suppressed. They have the charge of several missions in China, Eastern Tartary, the Levant, at Constantinople, Algiers and other places. In the United States, they have the direction of five seminaries, and one college, and in several districts perform missionary duty. The priests of the mission are also called *Lazarists*, from the building which the society first occupied, at Paris, which was known as the house of St. Lazarus.

longs more particularly to the subject of our remarks. We have already observed that he established a charitable association at Chatillon, for the assistance of the poor; he introduced societies of the same kind in various parts of the country, convinced that they were not only calculated to alleviate the distresses of poverty, but highly conducive to the spiritual welfare of the members themselves. When these associations became numerous, and the continuance of their usefulness seemed to require a watchful superintendence on the part of the founder, St. Vincent appointed Madam Legras to visit the different societies, and accordingly she travelled over several dioceses of France, encouraging those who belonged to the confraternities of charity, instructing them in the duties of their office, distributing clothing, medicines and alms, catechizing the children, and performing various other works of mercy, worthy of those pious and venerated widows of primitive times, whose names are hallowed in the writings of the apostles. Through the zeal of Madam Legras, several associations were formed in Paris, and animated by her example, many ladies of the highest families deemed it an honor to co-operate in this labor of love. With a foresight, however, that extended to every emergency, Vincent perceived that it was impossible for these ladies to render all the little services which the poor required during sickness, and on the other hand it was obvious that to confide this task to servants or others who were actuated by interested motives, would be exposing the suffering members of Christ to be neglected in their helpless condition. He therefore conceived the idea that the wants of the poor would be effectually consulted, only by young women of sincere piety, and who would devote themselves professionally to the service of the sick. With this view he requested Madam Legras to assemble at her house several virtuous females, and to form them into a society of which she would be the superior, and the members of which would mutually encourage each other in the performance of the spiritual and corporal works of mercy. Such were the beginnings of the institute, known under the name of the Sisters of Charity, and which dates from the year 1633. The mother house of the society was originally near Paris; but in 1642 it was transferred to the city, where it has always remained.

When St. Vincent of Paul and Madam Legras were maturing the plan of this institution they were far from anticipating the extensiv demands that would be made upon their beneficent exertions.* But this charitable enterprise prospered, under the blessing of Divin Providence, beyond their most sanguine expectations, and its happy effects were soo witnessed in every quarter of Paris, and in th remotest parts of France. Prisons, free schools, hospitals, alms-houses, were immediately placed under their direction in differen provinces of the kingdom, and their service were sought after even by the queen of Poland who was personally acquainted wit Madam Legras. Such were the admirabl fruits of this noble benevolence, that the archbishop of Paris gave a formal approbation t the society in 1655, denominating it "The Congregation of the Sisters of Charity, servants o the poor," and placing it under the superintendence of the superior-general of the Lazarists. Madam Legras, notwithstanding he unwillingness, was induced by St. Vincent t preside over the society until her death, whic took place in 1660.

St. Vincent did not long survive this distinguished and virtuous lady. During th latter years of his life, he directed his attentio particularly to the congregation of the mission and that of the sisters, which were th offspring of his extraordinary wisdom an tender charity; but the multiplied duties whic the government of these societies imposed upo him, did not prevent him from rendering man other important services to religion.† A generous commiseration for the poor was the distinguishing trait in his character, and foun the means of providing amply for their various wants, and for the relief of every species o human suffering. Through his indefatigabl zeal and tender charity, institutions every wher arose for the assistance of the sick, for the car of the aged, of the insane, of foundlings, o orphans, and to alleviate the miseries of th

* Abelly, *Vie de St. Vincent de Paul*, liv. 2, c. ii.

† He instituted a particular plan of spiritual exercise for those that are about to receive holy orders, an for the aid of the laity who make a retreat. He als appointed regular ecclesiastical conferences on the du ties of the clerical state, &c. Butler's *Lives of Saints* July 19: Abelly, book i.

ptive and the galley-slave, while the abun-
nt alms which his ingenious beneficence
stributed to the poor, are incalculable.* In
e midst of these noble acts for the welfare of
s neighbor he was called away in Septem-
r, 1660, to receive the immortal crown that
s been promised to the merciful.

But although Vincent of Paul, the hum-
e priest who ever shunned the notice and ap-
ause of men, is no longer moving on the
eatre of life, he has left a spiritual progeny
perpetuate his work of love, and he may be
stly ranked among those illustrious person-
es commemorated in the holy Scripture,
men of mercy whose godly deeds have not
led. Good things continue with their seed;
eir posterity are a holy inheritance, and their
ed hath stood in the covenant. And their
ildren for their sakes remain forever; their
ed and their glory shall not be forsaken.
eir bodies are buried in peace, and their name
eth unto generation and generation. Let
e people show forth their wisdom, and the
urch declare their praise." (Eccles. xliv, 10—
.) Never was this injunction more literally
mplied with than in the case of Vincent de
ul. His memory is not only venerated and
essed in the church of the living God; the
onuments of his charity, those perennial
untains, whose chrystal waters are still
shing forth on every side for the refreshment
humanity, have formed an inviolable bond
tween him and mankind at large, and hence
s name has been respected by men who
emed to glory in the contempt of every thing
cred. Amid the maddening impieties of the
ench revolution, "when so many statues
ere thrown down, which should have been
circled with wreaths of immortal glory, that
St. Vincent of Paul alone retained its position
the midst of surrounding ruins; and when
stitutions, which centuries of experience and
tient industry had been requisite to mature,
sappeared in the course of a day, the two
blest creations of his beneficence remained
unharmed and survived the universal desolation."*

The important objects contemplated by the Sisters of Charity, and the admirable regulations by which their holy founder had consolidated the institution, could not but entitle it to the profoundest veneration of mankind and obtain for it the most unbounded success; and such has invariably been the fact. The services of these devoted women were universally sought after; so much so, that prior to the French revolution they counted no less than four hundred and twenty-six establishments in Europe, consisting partly of hospitals for the sick, and partly of schools for the gratuitous education of children. The barbarous fury excited at this period in France against every thing that bore the appearance of religion, did not spare even the generous labors of the Sisters of Charity; but the sacred fire of charity which inflamed their hearts could not be extinguished or quenched by the vain efforts of men. Madam Deleau, who had been elected superior at the beginning of the revolution, and who passed fifty-seven years of her life in the service of the poor, was frequently called upon, during the age of terror, to exercise the unshaken firmness and happy tact for which she was distinguished, and by this means she succeeded, though sometimes at the risk of her life, in maintaining her position as the friend and comforter of her suffering fellow-beings. She was the last to leave her post, nor did she abandon it until compelled to do so by the civil authority. At the same time she animated all her spiritual daughters throughout France to persevere in their holy labors.

Among the sisters who under her guidance weathered the trials of the revolutionary storm, was Mother Adelaide Chrétien, who recently presided over the royal hospital, one of the largest of France, and had acted as a directress for fifty years. Her life furnishes an instance of that extraordinary firmness of character and invincible virtue that are inspired by the total consecration of onesself to the service of God.

"Her enthusiasm of piety caused her to abandon her father's house in Brittany at an early age, and travel on foot to Paris for admission into the sisterhood. Her parents,

* The immense alms which he collected during the
rs of Lorraine, for the relief of the people in that
ovince who were reduced to the utmost distress,
uld scarcely be believed, if they were not attested
the most indisputable authorities. They amounted
two millions of livres, or, according to the standard
that time, upwards of five hundred thousand dollars.
achieved the same wonders of charity on other oc-
sions, preventing by his timely succors the dreadful
cesses to which a starving population would have
en driven.

* Cardinal de Bausset, *vie de Bossuet.*

after having exhausted every topic and all expedients of dissuasion, yielded to what appeared an invincible and indubitable calling. At the end of her noviciate she repaired to Limoges, to officiate in a hospital. Here she gained such repute, by charitable and religious zeal, that the revolutionary tribunal summoned her (1793) as an offender. Her judges committed her to the common prison the more readily for the modest self-possession and simple facts with which she met their interrogatories. She was soon dismissed from the prison because it was found that she had converted not a few of its inmates to Christian sentiments and conduct. She would have been consigned to the guillotine if the public had not manifested a lively concern for her life. Under the directory she founded a hospital, work-house, and orphan asylum at Chatillon. Thence she was transferred to Versailles, to superintend the immense hospital, which she reorganized and rendered admirable in all the details of its economy and external relations. During Napoleon's last struggles, her devotion to her peculiar trust, and to the wounded military of the invaders, as well as of her own country, procured her direct and formal acknowledgments from the emperor and the king of Prussia, with offers of the highest decorations, which she uniformly declined. The wounded officers and soldiers, the sick and infirm of whatever description, thought it a happiness to fall under the notice of Mother Chrétien. At the revolution of 1830, she made the best preparation within her domain and elsewhere by establishing field hospitals, expecting a sanguinary struggle between the regiments about Charles X at St. Cloud and the Parisian forces. She regularly explored the abodes of the indigent and the haunts of misery throughout Versailles and the environs. If she could not furnish direct relief, she compassed it for her objects by solicitation and the influences of her character."*

No sooner did the storm, which was bursting over France, at the close of the last century seem to relax its violence, than Madam Deleau prepared herself to revive the smothered elements of a society to whose interests she had consecrated all her thoughts and energies. Her first care was to collect the scattered members of the congregation, and to animate them in the pursuit of their high vocation; the next step was to open a noviciate for the reception and training of such as were desirous to embrace that state of life. For this purpose she rented a house at Paris, and, in view of the many advantages to be derived from the institute, the government seconded her zeal by an annual appropriation of a considerable sum, which gave an extraordinary impulse to its operations, and caused the immediate restoration of more than two hundred and fifty establishments to the benign and effective supervision of the Sisters of Charity.* In recalling this excellent institution to its aid, the French government, although still deeply imbued with the hatred of religion, openly avowed its admiration of a society whose members devoted themselves professionally to the relief of the poor, and we hear the same sentiments expressed at the present day by those who, unable to explain the phenomenon of that devoted and heroic charity which springs up in the bosom of Catholicity, have the honesty to acknowledge its high claims to public veneration, and to proclaim its wonderful effects in the warmest terms of eulogy.

But after all, what is the principle of that sublime virtue, but the disposition to observe strictly the maxims of the gospel?—and whence comes it that the richest fruits of charity are brought forth so abundantly in the Catholic church, but from the steady and successful inculcation of those principles, which the divine Author of Christianity so forcibly illustrated in his own example and bequeathed as a sacred legacy to his followers. "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come follow me." (Matt. xix.) It is the understanding of this doctrine of Jesus Christ that forms the root of that sublime morality which is witnessed so extensively in the Catholic church, and which, comparatively speaking, has been banished from all the sects that disavow the necessity of good works as a principle of sanctification. It is a desire to practise the perfection delineated in the sacred writings, an aspiration after an intimate union with Christ by the closest imitation of his divine example, that inspires so much heroism and energy which appear to

* *Religious Cabinet*, vol. i, p. 529.

* Henrion, tom. ii, p. 336, *et seq.*

ırnal eyes an inexplicable wonder in the ıoral world. But the necessity or superemi-ent advantages of tracing in our actions the elf-denial and mortification of the Son of God, re admitted only in Catholic ethics, and con-equently the admirable results which such a elief has a tendency to produce, can be re-lized only within the sphere of the Catholic ommunion. These results have not only wakened the admiration of the reflecting 'rotestant; they have led him to sigh for the ıtroduction of an institute similar to that of ıe Sisters of Charity among the people of his wn church, and we have more than once een informed, through the public journals, f attempts to effect an improvement of this ort;* but they can never lead to any lasting ood, because, for the accomplishment of this, : is first necessary to adopt those ideas of Christian perfection, which the reformers en-eavored to explode, and which have always een denounced by Protestants as vain and su-erstitious. When they once bring themselves o believe that the profession of a monk, of a ıun, or of a sister of charity, is the direct nethod of accomplishing in their utmost ex-ent, the blessed maxims of the Gospel, then, ınd not till then, may they entertain some ıope of forming benevolent institutions which will rival those of Catholicity. The practice of heroic charity can spring only from the conviction that its laborious and painful works draw us nearer to the bright model of the Son of God, and add continually to the hundred-fold that is reserved for us hereafter. It is consoling to perceive that these accurate no-tions of Christian morality are gaining ground among our dissenting brethren; this change is one of the happy effects of the religious revo-lution that has taken place on the other side of the Atlantic. The most distinguished di-vine of the present Oxford school, after having drawn the portrait of a truly apostolical Chris-tian, continues in these words: "Ask your-self this question, and be honest in your an-swer. This model of a Christian, though not commanding your literal imitation, still is it not the very model which has been fulfilled in others in every age since the New Testament was written? You will ask me in whom? I am loth to say; I have reason to ask you to be honest and candid; for so it is, as if from consciousness of the fact, and dislike to have it urged upon us, we and our forefathers have been accustomed to scorn and ridicule these faithful, obedient persons, and, in our Sa-viour's very words, to 'cast out their *name* as evil, for the Son of man's sake.' But, if the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very pattern given us in Scripture? What have they done but this,—continue in the world the Christianity of the Bible? Did our Saviour come on earth suddenly, as he will one day visit, in whom would he see the features of the Christians he and his apostles left behind them, but in *them*? Who but these give up home and friends, wealth and ease, good name, and liberty of will, for the kingdom of heaven? Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary the mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet, plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty; yet meet with Christ every where,—Christ, their all-sufficient, ever-lasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for his name's sake?"*

Such precisely is the Catholic view of the subject. Besides the precepts of the Gospel, the observance of which is sufficient for sal-vation, there are counsels the practice of which constitutes the perfection of Christian morality; and the desire of attaining to this elevated sanctity is the principle that keeps the vestal fire of charity ever burning and bright on the altars of Catholicity. The truth of this as-sertion will at once appear, on an examination of the rules by which the religious orders and congregations are governed. As our remarks have reference particularly to the Sisters of

* A writer in a recent number of the New York Churchman, observes: "I will only suggest that could the office of deacons be restored to its primeval pur-pose, and the institution of Sisters of Charity be re-vived, much might be done towards restoring a better state of things."

* *Sermons bearing on subjects of the day*, by J. H. Newman, 1843, pp. 327—329.

Charity, we shall give the reader a brief insight into the regulations which their holy founder wished them to observe; it will show at the same time how infinitely more pure, more generous, more elevated, and more meritorious is the beneficence which they practise, than the philanthropy which is prompted by human or natural considerations.

It is a fundamental maxim among the Sisters of Charity, to look upon themselves as destined, by the will of God, to the service of Jesus Christ in the persons of the poor and suffering members of society; and, in order to become the worthy servants of so great a Master, they deem it an obligation to labor seriously at their sanctification, by performing their various duties in a spirit of humility, simplicity, and charity, and with that purity of intention which excludes all vanity, human respect or self-love, and has in view only the accomplishment of the divine will. St. Vincent also proposed to them the practice of certain virtues as peculiarly requisite in their state of life; for instance, obedience to their superiors; indifference as to the place or office in which they are to be employed; poverty, that they may accustom themselves to a condition which becomes them as servants of the poor; patience, in order to suffer cheerfully and for the love of God, all the inconveniences, contradictions, raillery, slander, and other trials they may experience, even in doing a good service to their neighbor. All this they are to consider but a portion of that cross which Jesus Christ wishes them to carry after him, in order to merit an everlasting crown in heaven.*

The sister of charity, after a noviciate of five years, makes a vow of poverty, chastity, and obedience, the obligation of which ceases at the expiration of one year, when she renews her vow, if she remain in the community.† It rarely happens that a sister abandons her vocation. The rule of the society prescribes various spiritual exercises for the sanctification of its members, such as the daily practice of vocal and mental prayer, spiritual reading and other devotions, the frequentation of the sacraments, an annual retreat, and regulates for each sister, according to the mission in which she is employed, the different duties that she must perform during the day. It in sists in a special manner upon the practice c mutual charity, upon uniformity in all things and a strict attention to the rules of modesty

In addition to the general regulations whic regard all the members of the society, St. Vin cent has given special directions relative t the various employments of the sisters, statin in detail the proper manner of attending th sick in hospitals and private houses, of con ducting foundling asylums, free schools, an discharging other offices of their vocation He has also pointed out the dangers to whic they may be exposed in these different situa tions, the precautions to be adopted, the spiri by which they are to be animated; in short he has provided for every circumstance, omit ting no instruction that could tend to insur to the suffering members of society that at tention, comfort, and spiritual consolatio which their case may require.* The piou Christian and true philanthropist will admir still more the profound wisdom and arden charity of St. Vincent of Paul, if he consider in particular the admirable directions which he has laid down for the observance of his spiritual daughters. We can only allude to them briefly.

He would have those who are appointed to attend the sick, to consider that they ought to be adorned with virtues equal, if not superior to those of cloistered nuns, because they are much more exposed than religious who never pass beyond the limits of their monastery. Moreover, their cell being some poor enclosure; their chapel, the parish church; their cloister, the streets of the city; their limits, obedience; their grate, the fear of God; their veil, the most scrupulous modesty, they should endeavor to comport themselves, on all occasions, in the same becoming, recollected, and edifying manner, as if they were bound by the more solemn obligations of a conventual life. For this purpose they will aim continually at the practice of the virtues recommended in their rule. He wishes them to think frequently of the end for which their services are required, viz: to wait upon the sick, to console them in their sufferings, and to render them all the corporal and spiritual assistance which they may have need of.

* Abelly, *Vie de St. Vincent*, b. ii, ch. 3.
† *Bibliotheque Sacree*, Art. Filles de la charite,

* Abelly, *ibid.*

In ministering to the sick, he desired them be actuated only with a view of pleasing od, and equally indifferent to the praises ıd injuries they may receive, except so far ı they may turn the former to their self-con- sion, and make use of the latter as an occa- on of imitating the humility of Jesus Christ, ho suffered persecution even from those hom he had benefited. The sisters cannot ccept any present from the sick whom they tend. Instead of considering themselves ıtitled to remuneration, they are instructed ther to look upon themselves as debtors to ıe poor, since their offices of charity are su- erabundantly compensated by the rich in- eritance which is accumulating for them in eaven, and are well rewarded, even in this fe, by the interior peace and eminent satis- ction which they reap from a faithful dis- ıarge of their duties.*

From the spirit that pervades these direc- ons relative to the attendance of the sick, we ıay judge of the regulations which St. Vin- ent has traced for the various other offices of ıercy that devolve upon the Sisters of Cha- ty. They are all characterized by that trans- endant virtue which constitutes the perfection f Christianity, and a heavenly wisdom which, ı providing for the temporal wants of the eighbor, looks ultimately to the glory of God nd the sanctification of souls. Nor is it a mat- er of surprise that, under the guidance of these xcellent constitutions, the institute should ave spread so rapidly, and accomplished so ıuch for the cause of suffering humanity.

It was the opinion of Vincent that God ould pour his blessings more abundantly pon the poor who were devoted to the ser- ice of the poor, and for this reason he ex- luded, during many years, from the society, ll persons who did not move in an humble phere of life. But others, of a higher con- ition in the world, having subsequently pre- ented themselves to share in the lowly and ıeritorious labors of the sisters, it was deemed ıore conformable to the views of Providence accede to their pious wishes. The experi- ıent was therefore tried, and it proved suc- essful. Young ladies who had been brought p in luxury, and surrounded with the glitter f this world, now laid aside their rich cos- tumes and delicate habits for a life of pov- erty and self-denial, rejoicing in the blessed work of serving unfortunate beings, who before would not have been suffered to wait upon them, and wearing their coarse habit with a far greater pleasure, than the most brilliant attire could impart to the votaries of pride and fashion.* Religion presents to us the same beautiful spectacle at the present day; that happy combination of energy and gentleness, which strikes the mind with irresistible power, because it exhibits the highest achievements and the most brilliant triumphs of virtue.

If a spectacle like this commands universal admiration, if it has made the proudest mas- ter-spirits of infidelity bow down in humble homage before its overpowering truth, we can scarcely realize the sentiments of profound re- gard which St. Vincent himself entertained for his spiritual daughters. His heart, steeped in charity, was filled with the tenderest emo- tions at the bare mention of the "servants of the poor." Their happiness, in his esti- mation, was supreme; while he considered their virtue almost inaccessible to danger. "What rejoicings will there be in heaven," he exclaims, in a letter to Madam Legras, "in witnessing the devoted charity of these good sisters! With what confidence will they appear at the tribunal of the sovereign Judge, after having performed so many vir- tuous deeds! It really seems to me that all the crowns of royalty, and all the kingdoms of the earth are but filth, in comparison to the merit and glory which they have reason to hope for hereafter."† Convinced that they were special objects of the divine protection, he did not hesitate to place them in the most difficult situations to which their virtue could be exposed; and he seemed almost to think that God would sooner work a miracle in their behalf, than abandon them in any trying emer- gency, either of a spiritual or temporal nature. The following incident will show that he was not mistaken. A sister of charity having gone to a house in the faubourg St. Germain at Paris, for the purpose of attending the sick, she had scarcely entered the dwelling when the whole edifice, though but recently erected, crumbled to the ground. Out of thirty individu- als who were in the house at the time, not one

* Abelly, *ibid.*

* Collet, *Vie de St. Vincent de Paul*, 12mo, liv. ii.
† Abelly, liv. ii, ch. 3.

escaped death, except a little child that was somewhat injured, and the sister of charity herself, who remained perfectly unhurt. Amid the ruins that were forming around her, she stood on the corner of a floor, the greater part of which had been precipitated, leaving barely sufficient room for her feet to lodge upon. Here she remained motionless, with the pitcher in her hand that she had brought with her; and though clouds of stones, wooden fragments, and articles of furniture, were falling every where at her side, from the upper stories, they seemed to respect her person; and she went out from this pile of ruins untouched and unharmed, and greeted with the joyful felicitations of the immense multitude that had been attracted to the spot.*

We have seen that before the troubles of the French revolution, the society possessed upwards of four hundred establishments. Since its reorganization, from that period, by Madam Deleau, it has been steadily acquiring additional claims to public regard, and extending in every direction its beneficent operations. The mother house at Paris, where the superior-general, Madam Amblard, resides, has between four and five hundred dependencies in Europe, Asia, and Africa, the great proportion of which are in France, Italy, and Spain. Besides the noviciate at Paris, there are two others at Turin and Madrid. In the French capital alone, the sisters have forty-seven establishments. Portugal is also blessed with the charitable labors of these devoted women.

* Collet, *ibid.*

In the ecclesiastical district of Holland an Zealand there are four institutions under thei charge. At Geneva, in Switzerland, the have a school for girls, and another at Con stantinople. The diocesses of Luck and Sa mogia, in Russia, had each an establishmen and that of Mohilow had six, until the recen persecutions of the autocrat tyrant drove th friends of the poor and the suffering fron their benevolent occupations. At Santorinc in Greece, they have an institution under the care, and they conduct a school for girls a Smyrna, where they also devote themselve to the service of the sick. Through the zea of Dr. Dupuch, bishop of Algiers, this city i now enjoying the blessings of their charity and it is contemplated to place shortly unde their direction the spacious hospital at Alex andria, in Egypt, which is conducted unde the patronage of several among the Europea princes. Mexico, on this side of the Atlanti has also invited these friends of humanity to i borders. The number of sisters employed i the above mentioned establishments, amoun to nearly four thousand.

In this sketch we have given of the prese state of the society, we have so far said no thing of the institute in the United States, a it is not subject to the European administratio to which we have alluded. But we propos on a future occasion, to furnish an outline o its history, and to trace its gradual progres from the humble beginnings of its hol foundress, to the present magnificent scale o usefulness, which is the admiration of ou country.

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## INTELLIGENCE.

### FOREIGN.

Rome—Extract of a letter from the Propaganda in Rome, which, among other things, describes a ceremony of a literary character, that takes place annually at Rome, and is unquestionably the most learned and most interesting exhibition of the kind that is exhibited in the civilized world at the present day.

"The Epiphany, you know, is the great festival of the Gentiles, and it has been justly called the Christmas day of all pagan nations. Our college being instituted for the propagation of the faith among all n tions, and our students being a collection from eve quarter of the world, to which the first gleam of t Gospel has penetrated, this commemoration of o Savior's first making himself known to the Gentile is kept as our especial festival, and celebrated wi more solemnity than Christmas itself. Our chur had been ornamented in the usual Roman styl The walls of the sanctuary were lined with damas the columns, pilasters and cornices, covered wi

rlet and their edges marked and ornamented with d and silver lace; the doors and niches were tained also with damask, and the entablatures side-chapels hung with sweeping folds of crim- and white, and orange intertwined, the edges ged deeply with gold. When these ornaments arranged with taste, as they generally are, they e to a church a remarkable air of elegance and ivity. I forgot to add that the aisle, the vesti- e and the street without, were strewn with the en leaves of the boxwood.

'These preparations are common to many other rches; but, the beautiful spectacle of this morn- is not, I think, to be witnessed in any other t upon earth, except in the Eternal City, and at church of the Propaganda. At one and the ne time, at the different altars of the church, the rifice of mass was offered in the Latin, the Ar- nian, the Syrian, and the Melchite-Greek rites; another time was an Ambrosian. Each used erent vestments, different ceremonies, and a erent language: each, according to the venerable handed down for ages in his nation; but all eeing perfectly in the same one faith, all offer- the identical one sacrifice, which, first offered on Mount Calvary, was to wash away the sins all the world, and bring all "men of good will" o the one fold. There are various other rites, the Coptic, the Sclavonian, and the Mozorambic; d sometimes our church contains representatives m all of these. On this occasion, one of the menians and the Melchite-Greek, each sang a gh Mass, our students of the same rites forming choirs, to sing the responses, the Kyrie, &c. om six o'clock until mid-day, the sacristy was onged with priests, Orientals and Latins, all xious to celebrate this festival in the church of the ree Wise Men. All the altars were constantly cupied, two of them always by Orientals. There s something striking and solemn in their appear- ce; their beards, some jet black, and some snowy ite, hung down upon their breasts; the Syrians re enveloped in falling robes that encompassed whole person, the Armenians wore large copes, d elegant coronets, doffing these last in the more emn parts of the sacrifice; they were served by olytes in large flowing robes: so often they ex- ded their arms in prayer, and so often they turned read the sacred lessons to the people, or to beg eir prayers, sometimes to bless them with the sign the cross, and sometimes with the consecrated ements themselves. No Catholic could view that ene unmoved. There were men, whose races d been dumb to each other since the dispersion Babel, now meeting like brothers, in the one urch, and offering the same hallowed Victim to e throne of the eternal Father.

"At eleven o'clock, we had a solemn episcopal high mass, celebrated by the Rt. Rev. Dr. Brown, of England. I had the happiness to serve as sub-deacon, and while singing the epistle, how my heart did swell within me at those words of the prophet: 'Lift up thy eyes round about and see, all these are gathered together, they are come to thee.' I felt that I was in Rome, the Jerusalem of Christians, I thought of the scene I had witnessed during the morning, I thought of my fellow students around, congregated literally from the countries of Madian and Epha, and Cedar and Nabaioth, offerers, not of gold and frankincense, but of their hearts and souls for the service of their infant Saviour. I am sure that many a heart at that same time 'was wondering and was enlarged to see the multitude of the sea converted, and the strength of the Gentiles come' to meet in faith and charity at the centre of unity. So much did I feel elated that, though you will laugh at the anti-climax, without knowing whether I did well or ill, I poured out my whole strength into my voice, as if to drive into the ears of both Protestants and Catholics, that beautiful prophecy, so that having its fulfilment before their eyes, the one might listen and believe, and the others, believing more firmly, might love more warmly. It seemed the effect was not entirely bad, for whereas my singing at mass is one of the standing jokes for our Sunday recreations, this morning there was a pretty general expression of surprise and compliment. . . .

"I might add something with regard to our private celebration among ourselves in college; of which not the least remarkable point was the serving of an *Ice Cream* at *breakfast*, at half past six, A. M. of a *January morning!*—but I leave that for something better. . . .

"During the octave of Epiphany, we have another celebration, equally appropriate to the institution and to the festival, and equally singular: being at the same time less sacred in its character, it is a more legitimate object of curiosity. This is the academy of languages, being a public display of all the various dialects of which there are representatives in this seminary of the world. Cardinal Mezzofanti, the 'living dictionary of forty languages,' presides over the exhibition, with the title of Prince of the Academy. This good old man frequents the college during all the year, and it must excite the admiration of any one, to see him passing through the corridors and halls, unattended, and unconscious of being one of the wonders of the learned world, cheerful and simple almost as a child. When here, he always has some student with him, either to study some new language, or to exercise himself in one already known, or teaching the student with all charity and patience, some dialect that will be of service in his future mission. When preparing for the academy, he is here almost constantly, re-

viewing the compositions, listening to the rehearsals, and correcting the reciters. The arrangements for the academy are quite simple. The compositions are short pieces of poetry, the subjects generally being connected with the festivals of the season: there are no embellishments of dress, no interludes of music, but the recitations follow each other in immediate succession. Yet, with all its naked simplicity, it is one of the most interesting exhibitions in the city, and after the solemn functions at St. Peter's, it is perhaps the greatest object of anxiety to strangers. . . . . On the present occasion, there were fifty-one compositions, exhibiting forty-six different dialects, of which more than thirty were distinct languages of different nations or different ages. Each student was well acquainted with the language in which he recited; and of the modern languages, almost every one was the real native dialect of its representative. . . . .

"The English was delivered by a young Bostonian; the French, delivered by a student from Geneva, was composed expressly for the occasion by the Abbé Gerbet, author of that beautiful treatise on the eucharist. The guttural Chaldean, and the Polish, with its *trzwszs*, were among the most curious; but, for sweetness of sound, every one admired most the beautiful modern Greek. The German-Swiss was pronounced by a warm-hearted native of that gallant little republic, who poured out, in no honeyed words, his indignation against the tyrant Herod. Two little East Indians from Pegu, the one named Kalla, the other Gnaw (pinch the cat and she'll pronounce it for you), gave a spirited dialogue which they had composed themselves in their native language. The Amaric was delivered by an Abyssynian, who, in some parts of our country, could not appear without risking his liberty for life. He was a schismatic priest, and had been raised to the dignity of a mitred abbot. He came to Rome a few years ago, in company with a prince who visited the Eternal City to see its wonders, and to inform himself about its religion. Several of the retinue became Catholics here, and the Abbate Gabriel Olde humbly entered college to begin his studies with little boys; his course, however, has been much abbreviated, and he will return as a Catholic missionary, before long. The Arabic was by Francis Gazzens, a handsome and interesting young boy from Mount Libanus, and a member of one of the wealthiest and most influential princely families of the place. The most curious of all were the recitations in Chinese. It is a strange language, almost every word is a monosyllable, and almost every syllable has a nasal sound. The first composition was in the ancient literary or learned language, and was recited by Matthew Li of Sciansi; next the modern literary, by John Vang, of the same place: then a little priest, Rev. Francis Leang, who was lately ordained here, and who will soon retu home, gave a long piece of declamation in his nati dialect of Canton, and with the tones and inflectio of Chinese oratory: every cadence was a bar music, and the voice would swell and die aw again, so that it was difficult to imagine it was n a chaunt instead of an oration: lastly, there was dialogue between John Mong, Paul Lien and Ma thew Liew, all of Sciansi, and they terminated with a hymn to one of their own airs; the tune w a perfect parody on the hymns at a Methodist mee ing. Three little Greeks then stood up to than the audience for their attendance. After mu anxious deliberation as to how they should do one proposed to pick big sounding words out of the languages they had heard, and make verses them; 'Then see how the people will clap us, f they always do, when they hear something th they can't understand.' Another preferred callin on the muses who could give them such pret verses about

> 'Gentle rains and babbling streams,
> And shepherds' strains and golden dreams:'

The third laughed at them both, gave a plain com mon sense compliment to the auditory, and to them the academy was concluded. . . . Five ca dinals honored the academy with their presenc There was also the Abbé Gerbet, who for som time past has resided in Rome: Lord Fingal of Ir land, a good conscientious Catholic, though no r pealer, and Henry Grattan, Esq., a warm repeale though not a Catholic, were side by side. The were present also, the Baron de Bussiere of Franc Dr. Combes of Scotland, the great phrenologis and from our own country, Pierce Connolly, Esq of Natchez, and Dr. ———, the benevolent phila thropist of Massachusetts. How strange that th last, so benevolent and so intelligent, can bli himself to the fact that religion has always be the pioneer and the only faithful guardian of tr philanthropy.

"What more beautiful spectacle could kindne and love desire to witness than was there present in that hall? I doubt whether mere human phila thropy in its most extravagant dreams, pictures itself Chinese and Britain, Turk and America Negro and Greek, Indian and Pole, meeting a mingling all together, not for commerce, but sociable friendship; eating and sleeping under o roof, forming one family, with one heart and o soul. If philanthropy ever has dreamed such dream, she never dared hope for its fulfilment, e cept in the dreamy future. Religion has realize it; and the exhibition of this academy is only visible index, showing the directions in which h rays are scattered; to find their terminations o must travel over all the earth, and for the fruits

light and warmth she spreads, he must look into ·ry court and every cabin where she is known, . ask the rich man what makes him charitable, : the poor man, what makes him contented and ·py. Happiness comes only from religion—re- on comes only from the centre appointed by its wise Author; and if Protestants inquire where centre is, a simple answer is to show them the ·ily congregated in the Propaganda: let them en to the academy of languages, and ask them at influence has brought all these together. . . . ·give me, if these reflections are out of place; I st remember I am not writing to a skeptic, but ·ne already engaged in the holy work of religious rity, and to my own ——— who would rather e something more familiar. Well, on Christmas ıjoyed more than I expected. There was very e of '*old times*,' during the day, but there was ry thing else. The morning office was sung ·mnly in choir, with all the usual ministers in dress: the antiphons and responses being sung a select band of the students, some of whom e voices of remarkable richness; in the hymns, soprano parts were sustained by two little ·eks, about nine years old.

Most of the time in the morning was taken up nutual congratulations, visiting the Reverend eriors, &c. . . . . After solemn vespers, we ted the venerable old church of Santa Maria in ıcœli, on the hill of the capitol. The Christmas ) exhibited here is the largest and most elegant he city, and the church is a great favorite of the ımon people. They still preserve in this church old custom of letting little children preach dur- the Christmas holidays; while we were there, :tle girl perhaps six years old, mounted the tiny pit opposite to the crib, and with all the serious- ɜ of an old matron, delivered her miniature ser- n, which some priest had taught her, on the love Jesus; and the crowd about, listened with all ntion and respect. The custom has ceased in ɜr churches, but it is very common in private ily circles. . . .

When we returned home, an American fellow- lent joined me in Adeste Fideles, and then we tted for half an hour about the great republic its growing church, and then came the most ropriate and most welcome Christmas gift that ıuld have dared to hope for—guess—your own ɜr—so I spent my first Christmas evening in ne, just where I spent my last one in America, ng in the old sacristy, talking with my own d ——. God bless you for hitting so exactly.

P. S. I trust many fervent prayers have been red for Bishop Rosati, who labored so long and uccessfully for our whole country. He reached ne only a few days before he died. We were he country; so that we had not even the satisfaction of attending his funeral. The holy father enjoys good health: he officiated in St. Peter's on Christmas day, as usual.

"The apparition of the cross in China has been satisfactorily confirmed by several letters. It was in the interior of the country, on a calm day, in a clear sky, and early in the afternoon: the cross was large and brilliant, lasted a considerable time, and was seen by a large number of natives, Catholic and pagan. 'Blessed art thou, O Lord, in the firmament of heaven.' . . .

"I can scarcely write for the merry ringing of St. Andrew's bells. To-morrow is the anniversary of M. Ratisbonne's conversion. From the street door the grand altar looks like a pyramid of fire: the church is perfectly crammed, and the street filled with carriages. They are singing the litanies, and a cardinal will give the benediction of the blessed sacrament.

"Good bye, and pray for your," &c.

Russia.—A letter from St. Petersburgh of the 30th of February, states that an ukase had just been issued by the emperor declaring that the Roman Catholic clergy of the western provinces of the empire should be paid by the state after the 1st of May next. The ukase divides the Catholic parishes into five classes. The pastors included in the first are to receive an annual salary of six hundred silver rubles (£100), and those of the last class, of two hundred and thirtyseven rubles (£37).

The Poles in Prussia.—*Grand Duchy of Posen.*—Orders have been received here for all Polish emigrants who took part in the revolution, and most of whom have come to us from France, to quit Prussia within a fortnight. In this order it is positively declared that no petition for a mitigation of the measure will be attended to. Only those who find it absolutely impossible to settle their affairs here will be allowed to remain a fortnight longer.—*Tablet.*

South America.—*New Grenada.*—About a year ago, both the ecclesiastical and civil authorities of this young and populous republic, solicited the see of Rome to have the fathers of the Society of Jesus among them, to instruct the youth, to labor among the Indians, &c. Their wishes are about to be realized. A letter from Paris, dated the 9th of December, and received in this city, informs us that twelve Spanish Jesuit fathers, and six lay brothers were about to sail for Carthagena.—*Catholic Cabinet.*

## DOMESTIC.

Archdiocess of Baltimore.—*Spiritual Retreat.*—(*Communicated.*)—It was our good fortune to be present, on Sunday last, at the metropolitan church, during the celebration of divine service, when the spiritual retreat, begun so happily for reli-

gion on the Sunday previous by the very Rev. Dr. Ryder and Rev. Father McElroy, was brought to a close. Never shall we forget the scene, so interesting to the eye of faith, which was then presented to our view. The vast cathedral, presented to one seated in the sanctuary, but a sea of heads: every pew was crowded; every seat found an occupant, the aisles were literally filled to overflowing; young and old, rich and poor, the ignorant and the learned, were pressed together into one compact mass, and "yielding their understanding in captivity to the cross of Christ," came with the most edifying piety to prostrate themselves before the altar of the great Lord of heaven, and to drink in the words of almost inspired eloquence, which flowed with such a rapidity and unction from the rich and gifted intellect of the speaker. The very Rev. Dr. Ryder ascended the pulpit after the Gospel had been sung, and after a brief exordium, entered fully upon the subject of the eucharistic mystery. It was not his intention to prove the existence of this mystery, because he supposed, nay he knew that the greater portion of his audience, believed firmly, and had partaken that very morning of the life-giving sacrament. He should therefore avoid on that occasion, all controversy; he would rather draw with them "living waters from the Saviour's fountains," and he should therefore speak to them of the excess of divine goodness, of the excess of divine beneficence, and of the excess of divine love as displayed in this consoling and incomprehensible mystery. For one full hour the Rev. gentleman poured forth a torrent of splendid and impassioned eloquence; the audience listened, as they had been listening during the whole week, with almost breathless attention. Presenting the example of our divine Saviour, who conceals in this mystery both his divinity and his humanity, he exhorted his hearers to practise in all the relations of life, sincere humility of heart, no mere lip service—no outward show, but real, genuine humility, humility of understanding, humility of heart, that humility which teaches a man to bear with perfect resignation the ills and misfortunes of this life, knowing well that he is truly unworthy of receiving any, even the least favor from that bountiful God, whom he has so frequently and in so many ways offended. In bringing to a close this splendid discourse, addressing himself to the most Rev. Archbishop, he called upon him to impart now to his happy children the apostolic benediction, to give to them a parting blessing, to extend to them an indulgence, a plenary indulgence, "not to commit sin," said he, addressing the very many persons of opposite communions then present, because all have taken a firm and determined resolution never more to offend Almighty God, but a benediction, an indulgence which should be a happy terminus to this thrice happy week, and which should crown all the labors and tears and penitential works of these days of grace and salvation.

After the conclusion of the holy sacrifice of the mass, the Most Rev. Archbishop, who had evidently been no indifferent spectator to this very edifying scene, arose from his seat arrayed in his full pontificals, and addressed the vast multitude which pressed and thronged around the altar, in words of the most glowing and truly heartfelt eloquence. "It is impossible for me, my beloved friends," said he, "to express to you the joy of my heart at the exceedingly gratifying success, which by the grace of God, has attended the spiritual retreat held in this church during the past week. Glorious has it been for religion, for the honor of God, for your ownselves. From the morn's earliest dawn, until long after the shades of evening had fallen upon the earth, day after day, have we witnessed this vast temple crowded to excess, by hundreds and thousands, who came to lay open to their spiritual Physician the wounds of their soul; striking their breasts and weeping over the evils of their past life, and seeking a reconciliation with their offended God, cost what it would to them. We have witnessed all this," said he, "and our heart has overflown with gratitude to the 'Giver of every good and perfect gift,' for the rich and abundant harvest which he has granted to our labors. I am about, therefore, all unworthy as I am, to impart to you, in the name of the common father of all the faithful, the apostolic benediction. I know that his heart would beat high with joy, did he but witness the scene which we now witness, and of which we have been witnesses during the past week. Yes, even at this distance from the chair of Peter, from the far-off hills of the eternal city, the heart of the sovereign pontiff would throb with joy did he but know the miracles of grace which have been operated, within the last few days, within the cathedral of Baltimore. I am about, therefore, to impart to you in his name, his apostolic benediction, a benediction which he himself would most willingly give, were he himself the spectator of these wonders. In virtue therefore of the power imparted to me by the sovereign pontiff, I will impart to you his blessing; receive it as the consummation of your joy, receive it as a bright jewel which shall shine in that white garment which you have purchased to yourselves by your faithful attendance at the religious exercises of the past week."

It is impossible for us to give any thing like an adequate idea of the heart-stirring address made by the Most Rev. Archbishop to his immense audience as we quote entirely from memory; but this we must say, that it was truly a gem, one of those happy bursts of eloquence which we have often heard from him.

After the benediction had been given, the archhop again rose, and declared that he could not ire without beseeching the prayers of those who l attended the retreat, in behalf of those apos- c men who had so zealously and so faithfully ored, not for the sake of filthy lucre, but for ir salvation. He begged them to recollect that r after day they had listened to strains of almost ernatural eloquence, from the lips of those holy n who had conducted the retreat; not, perhaps, the persuasive tones of human wisdom, but to quence, such as was worthy of the apostles, rthy of a Paul; he also begged them to remem- in their prayers those holy and zealous men, o had listened with so much attention to their e of wo, who had wept over them, and who had pt with them; and he begged of all to pray that good effects of this spiritual retreat might prove ting, and that at the final accounting day, pastor l people, confessor and penitent, one and all ght be admitted into the regions of bliss.

We cannot close this hasty sketch without mennning in terms of the highest praise, the noble and ective manner in which the choir, under the dition of its highly talented leader, Mr. Gegan, rformed, as is usual with them, their part. We ticed in particular the *Stabat*, so appropriate to e day, Passion Sunday, and we thought that we d seldom heard from their justly far-famed exetion, such unwonted, such heavenly strains. At e conclusion of the entire ceremony, we departed, ough unwilling, from so interesting, so edifying scene, proud and thankful to God that we beged to that church which alone could effect ch wonders upon earth, and waft to the Almighty incense so agreeable in his sight.

*Taking the Habit.*—At the convent of the Visition, Georgetown, D. C., in February, the relious habit was given to Miss Julia Pearce (Sister ary Eulalia), Miss Georgiana Pearce (Sister ary Michael), both of Boston; Miss Elizabeth avers (Sister Mary Agatha), of Washington, and rs. Keating (Sister Mary Joseph), of Philadelia.

*St. Paul's church*, Ellicott's Mills.—Since the ection of this neat little church, which has contrited so much to the honor of religion and the imovement of the village in which it is situated, the stor has been subject to much inconvenience for e want of a suitable presbytery. It is his intenon, we understand, to have a dwelling erected on e lot where the church stands, as soon as the nessary funds can be obtained for the purpose. We pe that his appeal to the Catholics of the archdiess will be met with their usual liberality.

*Sisters of Charity.*—We rejoice to learn that a ece of property, late Mount Hope College (ur Protestant influence), consisting of sixteen or seventeen acres, in a most eligible situation, has been recently purchased by the sisters for a hospital. It is distant only one mile from Baltimore, and cost but $13,000. The buildings are ample, and will easily afford accommodations for seventy or eighty patients. We understand that the sisters, with those under their charge, will remove to their new establishment, in the course of a few weeks.

Diocess of N. York.—*Ordination.*—On Wednesday, 28th of February, Messrs. Jas. R. Bayley and Michael McDonnell received minor orders and the tonsure in the cathedral. On Friday, the same gentlemen, with Mr. Isaac P. Howell, of Philadelphia, received deacon's orders, and on the following morning were elevated to the priesthood.—*Freeman's Journal.*

Diocess of Boston.—The new Catholic church in East Boston was dedicated to divine worship, on Sunday, the 25th of February. The new German church in Boston was recently opened for public service.

Diocess of Pittsburg.—*Ordination.*—Messrs. M. Mitchell, T. Brady, T. O'Flaherty, and R. Kleineidam were ordained priests in St. Paul's cathedral, Pittsburg, on Sunday, the 3d of March. The Rev. Thos. M'Cullough had been ordained priest on the 4th of February.—*Pittsburg Catholic.*

*New Church.*—The new church of Hollidaysburg was blessed on the 17th of March, by the Rev. Thomas Hayden, who was deputed by the bishop of Pittsburg to perform this sacred function. It is said to be the handsomest sacred edifice in the diocess, after St. Paul's.—*Ibid.*

Diocess of Chicago.—A new and large church was opened for divine service at Chicago, on last Christmas day. The old church, built about ten years ago, will be occupied by the German congregation. The Catholic population is rapidly increasing in this city.—*Cath. Cabinet.*

Diocess of New Orleans.—The trustees of St. Louis church, New Orleans, to wreak their vengeance against the bishop have presented a petition to the legislature requesting that body to frame laws for the government of the Catholic church in Louisiana. The *U. S. Catholic Miscellany*, alluding to this, has very well observed: *Quem Deus perdere vult, priùs dementat;* madness is the forerunner of self-destruction.

Rt. Rev. Dr. Chabrat.—We regret to learn that this amiable prelate is laboring under a severe affection of his eyes.

Diocess of Vincennes.—*Rev. Mr. Weinzœpflen.*—We regret that the Rev. Mr. Weinzœpflen has at last been encompassed by the snares of his enemies. He is for the present an inmate of a prison,—but we regard him as an innocent man, wrongfully accused and condemned. We lay before our readers the following letter:

*March 12th*, 1844.

Mr. Editor:—You have already heard of the result of the trial of Rev. Mr. Weinzœpflen. On Saturday evening last, the argument of the case was closed, the jury brought in a verdict of guilty. Mr. W. was sentenced to confinement, at hard labor, in the State prison, for five years; and on Sunday morning, without delay, he was hurried off, handcuffed, by the sheriff, to begin his painful term of unmerited penance. This news will be truly afflicting to most of your readers; but we have one consolation, at least, arising from the well grounded assurance of his entire innocence. A verdict and sentence cannot make a man guilty. The guilty have been acquitted, and the innocent condemned, in courts of justice; but the conscience of the accused, and the final Judge, know how justly. From an impartial hearing of the testimony, and consideration of the circumstances, I am convinced of the innocence of the present victim of judicial prosecution, and, though no prophet, I hesitate not to say, that there will yet be proof of this.

As an innocent man, Mr. Weinzœpflen may console himself, by remembering how our Lord was calumniated, abused, reviled and condemned. The disciple is not above his Lord, nor the servant above his Master. It is said, "You shall be hated by men." Catholics are hated and reviled, and above all, Catholic priests are visited with a dislike incomprehensibly bitter, by many sectarians. I have been trying to persuade myself, that the jury, in this case, acted honestly; and yet, I unhesitatingly declare that on *such testimony*, a verdict of guilty could not have been obtained against any other man than a Catholic priest. The trial was one-sided and unfair. The accuser was allowed to testify that she believed certain things to be her duty as a Catholic, and the lawyers for the prosecution were allowed to argue from her statement—to assume false principles and rules, as Catholic; whilst the accused was prohibited to set forth the real principles, doctrines and discipline of our church, the exposition of which would have proved her a false, designing woman. Things, then, which should have shown her falsehood, were allowed to strengthen her accusation.

It was shown that, after going to confession on Wednesday evening, when she pretended that the outrage occurred, she allowed the night to pass away without complaint to her husband of this pretended crime; she allowed her sister, a young woman, to go to confession to the same priest, the next morning; she and her sister approached to receive the holy communion at the hands of him whom she accuses of this heinous sin; and yet, all this time, and under circumstances so solemn, she patiently treasured up the memory and revenge of this wickedness. Who can believe her? If it were not for the prejudice against Catholic priests, who could possibly credit such a tale? The law requires a woman, under such circumstances, to make her complaint in a reasonable time, and if she does not refuses to hear it. Did she act reasonably in refraining to inform her husband? In allowing her sister to go to confession? In going to receive communion from such a man? And yet, even such a woman, with such a tale, is credited, because the victim is a priest.

The prosecuting attorneys were very virulent, and most shockingly misrepresented Catholic doctrines, with affected profession of stating them correctly. As far as they could, they excluded every thing which might benefit the accused, under pretence that it was irrelevant. To show what care they took to secure the ends of justice, I shall mention this fact—The prosecuting attorney and his assistant, both objected that the man, offered for juryman, should be asked whether he was prejudiced against the accused. There was not a Catholic on the jury, although both the accused and accuser were Catholics. There was not on the jury a man who knew any thing of the real principles of Catholics. There were three members of the Methodist church, two Baptists, and two Cumberland Presbyterians,—the rest belonged to no church. A misconception of Catholic doctrines, no doubt, really injured his trial. Catholics alone could have impartially judged of the true merits of this accusation. These are only a few items of the case—but I feel justified in saying that it was not a fair trial. After the jury had been empanelled, a certain preacher said: "It is a scaly jury to try a Catholic priest." As a full account of this sad affair will be given to the public, I need say no more at present. I cannot, however, conclude without observing that it seems strange that a man should be condemned and the sentence actually passed after dark on Saturday night, and they could not wait till after Sabbath (about which they are so particular), before beginning the travel, which was to conduct the victim of malicious prosecution to his gloomy prison. They hurried him off to the penitentiary on Sunday morning. What name would you give to such proceedings?

Farewell for the present.

Yours truly, in the Lord, E. J. Durbin.

*Catholic Advocate.*

The Consecrations.—*New York, March 10th.* At half past nine o'clock precisely, the sacred procession left the sacristy, and passing along the raised dais outside the sanctuary, entered in front of the great altar. First went the acolytes, thurifer, and the seminarists of St. John's, followed by several clergymen of New York, Brooklyn, Jersey City, and other parts of the diocess, with a few from

mmitsburg college; next were the senior assistant ishop with his chaplain and attendant; the three ishops elect, Right Rev. Andrew Byrne, Right ev. William Quarter, and Right Rev. John Mc-loskey, with their chaplains and attendants; the ther assistant bishop with his chaplain and attend-nt; then the master of ceremonies, the deacon, ub-deacon, assistant priest and other attendants of e consecrator; the procession being closed by the onsecrator, the right reverend bishop of New York. he clergy were in their chasubles or their sur-lices; the bishops elect in amice, alb, cincture, tole and cope, and wearing the small cap (common the clergy); the assistant bishops in rochets, stoles, opes, and mitres; and the consecrator in full pon-ficals,—alb, stole, chasuble, mitre, crosier, &c. he vestments of the consecrator and his attendants vere of the richest description, and literally daz-led the eye. The mitres and copes of the assistant ishops were also distinguished for their beauty, as vas the case with the vestments of the clergy gene-ally. As the procession moved slowly forward, its umbers, splendor, snd significance of array, cha-ubles and copes and mitres glittering in the light, resented a brilliant and imposing spectacle.

For the sake of distinctness we give here the ames of the bishops, clergy and seminarians en-aged in the services of the day:—

THE CONSECRATOR.

Right Rev. John Hughes, bishop of New York.

*Consecrator's assistant priest*—Very Rev. Felix Varela.

*Deacon and sub-deacon*—Rev's Anthony Penco nd Isaac P. Howell.

*Deacons of honor*—Rev's Ambrose Manahan, D. D. and Walter Quarter.

*Mitre bearer*—Mr. Malone (seminarian).

*Crosier bearer*—Mr. Sheridan "

*Book bearer*—Mr. Burgos "

*Acolytes*—Messrs. McAvoy & Daly "

THE ASSISTANT BISHOPS.

Right Rev. Benedict Fenwick, bishop of Boston senior.)

*Chaplain and assistant*—Rev. Michael Curran nd Mr. Higgins.

Right Rev. Richard V. Whelan, bishop of Rich-nond.

*Chaplain and assistant*—Rev. Patrick Corry (of Emmitsburg) and Mr. George McCloskey.

THE BISHOPS CONSECRATED.

Rt. Rev. Andrew Byrne, bishop of Little Rock.

*Chaplain and assistant*—Rev. William Starrs and Mr. Horregan.

Rt. Rev. William Quarter, bishop of Chicago.

*Chaplain and assistant*—Rev. John Loughlin and Mr. Wheeler.

Rt. Rev. John McCloskey, coadjutor of N. York.

*Chaplain and assistant*—Rev. John McCloskey, vice president of Mount St. Mary's, Emmitsburg, and Mr. Putnam.

MASTERS OF CEREMONIES.

Rev. Philip Borgna and Rev. David Bacon.

Besides these, there were present several clergy-men among whom we noticed Rev'ds Messrs. N. O'Donnell, Pise, J. Smith, Doyle (of Binghamton), Burke, J. R. Bayley, Harley (president of St. John's college), J. J. Conroy (vice president of St. John's college), Maginnis, Kein, and others, whose names we cannot recall. Many of the clergy and seminarians (the latter particularly) had not room in the sanctuary, and were in attendance in the sa-cristy, with or without their cassocks. Altogether, the number of clergy and seminarians present dur-ing the day could not have been far from seventy; and to the Catholic heart it must have been not the least consoling of the many reflections suggested by the occasion, that from the immediate neighborhood of this one city so many ecclesiastics and religious could be assembled, and without withdrawing from a single congregation the opportunities of divine service in their own church. Surely such an abundance of laborers promises well for the gather-ing in of the harvest in this great diocess! God grant it!—say we.

The consecrator having taken his seat at the al-tar, the bishops elect were successively led to him by the assistant bishops, and after saluting him, seated themselves facing him, with the right reve-rend bishop of Boston as senior assistant seated on their right, and the right reverend bishop of Rich-mond on their left. After a short pause, all, except the consecrator, uncovering their heads, rose, and the senior assistant addressed the consecrator on be-half of the bishop elect of Little Rock, Rt. Rev. Andrew Byrne, as follows (of course in Latin, but we give the translation):

"Right reverend father, our holy mother the Ca-tholic church, requires of you to raise this priest here present to the burthensome office of a bishop."

*The consecrator.* "Have you the apostolic com-mission?"

*Ans.* "We have."

*Consecrator.* "Let it be read."

The Bull (written on parchment) was then pre-sented by the assistant bishop to the Rev. Mr. Bor-gna, and read by him; the consecrator saying at the end, "Thanks be to God." (*Deo Gratias.*)

The same form was gone through with the bishop elect of Chicago, Rt. Rev. William Quarter, and with the coadjutor bishop elect of New York, Rt. Rev. John McCloskey.

The consecrator next administered the oath to the elect, in succession.

The words of the oath having been repeated, the consecrator holding the book of the Gospels open on his lap, the elect, still on his knees before him, touched the book with both hands, with the solemn adjuration, "so may God help me and these holy Gospels of God;" and the consecrator responded "thanks be to God."

After this—the elect and the assistants having taken their seats—came the examination. It is in the form of question and answer, the elect rising a little from his seat and uncovering his head while answering. It is much too long for our columns, but may be found in full in the pamphlet, "*Form of a Consecration of a Bishop*," &c.

At the close of the examination, each bishop elect having been, of course, examined separately—the elect saluted the consecrator by kissing his hand, and he, putting off his mitre, and turning to the altar, commenced the mass as usual (the elect remaining on his left hand and the assistants in their seats until the *Confiteor*), and continued to the end of the tract or sequence. In the meantime, immediately after the *Confiteor*, the elect proceeded with the assistant bishops and attendants to the lesser altar, of St. John the Evangelist, where laying aside their copes and opening their stoles they (the elect) put on the pectoral cross, the stole (but without crossing it on the breast), and were vested, each by his attendants, with the tunic, dalmatic, and chasuble. Then, standing at the altar, between the assistants, they continued the mass.

Having read the epistle and the first part of the tract, the consecrator took his seat, wearing his mitre, and the elect, led by the assistants, having saluted him, all were seated. The consecrator then addressed the elect, saying—"It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm;" and all rising, the consecrator asked the prayers of those present for grace to the elect. We are sure that more than one sincere prayer went up from the faithful to the Author of all good that the elect might be blessed in the abundance of grace, peace and love, be guided to rule with wisdom from on high, and be confirmed to fight the good fight of faith unto the end.

After this all knelt, the consecrator and the assistants wearing their mitres and resting forward on their seats; the elect lying prostrate at the left hand of the consecrator; and the litanies of the saints were commenced by the Rev. Mr. Penco, the choir within the sanctuary intoning the responses. Our readers can imagine, much better than we can describe, the effect of these magnificent prayers pealing out under the lofty arches of the cathedral, in the grand old Gregorian chaunt, from the deep and solemn voices of forty or fifty kneeling priests within the sanctuary. Once heard, it could not readily be forgotten. Every Catholic in the thousands present, could not but feel sensibly the earnest appeals to the three august Persons of the Trinity for mercy, and the addresses to the patriarchs, apostles, martyrs, pontiffs and angels, to aid the supplicants with their prayers before God, indicating a profound solicitude to obtain from the source of all blessing, wisdom and grace for the elect, to govern the people so dearly purchased by the Redeemer's blood; and the "Exaudi nos" and the "Ora pro nobis" of the priestly choir, found a half uttered echo in many an uplifted heart.

Towards the end of the litanies (the choir still continuing them), the consecrator (alone), rising and holding the crosier in his left hand, pronounced his benediction over the elect, praying aloud that "God may vouchsafe to bless✝, to bless✝ and sanctify✝, to bless✝ and sanctify✝ and consecrate✝ these elect here present."

We cannot attempt to do justice to the scene presented during the performance of this rite. The immense multitude that filled the vast pile, hanging hushed and awe-struck—the high altar a perfect blaze of radiance—the floor of the sanctuary covered with the kneeling bishops and clergy, their vestments splendid with gold and colors—the prostrate bishops elect—the sunshine and air of a most serene heaven streaming in, warm and clear, through the southern windows—the intense stillness within and without, broken only by the thrilling and almost unearthly chaunt of the choir, amid which it seemed as if the voice of the consecrator ascending on high brought down a present blessing from Him of whom he seemed at that moment a most fitting minister, as in the midst of a flood of light, he stood at the great altar, looking more than mortal, so august and glorious was he to behold, his pontificals, chasuble and mitre and crosier, flashing back from their gold and jewels a dazzling effulgence—and with outstretched arm he made the saving sign over the suppliant forms before him:—all that could inspire the painter's hand and the poet's pen, and elevate the Christian's heart, combined to form a spectacle to be witnessed with awe, recalled with emotion, but not to be adequately described.

The consecrator kneeling finished the litanies; and then rising, with the aid of the assistants, placed the book of the Gospels on the shoulders of the elect on his knees before him. While in this position, the consecrator and assistants performed the imposition of hands, as follows:

The consecrator making the sign of the cross thrice over the head of the elect, and holding his hand upon him, prayed: "Sovereign Lord, our God, who hast ordained by thy glorious Apostle Paul the various ranks and orders of ministering and serving in thy venerable and undefiled mysteries in thy holy place of sacrifice, first apostles, second prophets, third doctors: thou, Lord of all,

rengthen by thy descent and power and grace of y Holy Spirit even this one chosen and deemed orthy to enter under the yoke of the Gospel, and receive the dignity of high priest by the hand of e a sinner, and of my fellow ministers and fellow shops here present; as thou didst strengthen the ly apostles and prophets, as thou didst anoint the gh priests; and make his high priesthood above proach, and adorned with every thing venerable, ake it holy, that he may be worthy to ask the ings that appertain to the salvation of the people, d that thou mayest hear him. For thy name is ly, and thy kingdom glorious." Some prayers, r general blessings, in which the assistants joined, llowed; and the consecrator with his hand upon e crown of the elect prayed again: "O Lord, our od, since, because the nature of man cannot sup- rt the splendor of the divine essence, thou hast tablished men like to ourselves as our teachers, proaching thy throne, to present to thee sacrifice d oblation for all thy people, do thou, O Lord, ake even this man who is constituted a dispenser the grace of the high priesthood, become an imi- tor of thee, the true shepherd, laying down his e for his sheep; a guide of the blind, a light of em that are in darkness, an instructor of the olish, a teacher of infants, a luminary in the world, at having reformed the souls entrusted to him in e present life, he may stand at thy tribunal with- t shame, and receive the great reward which ou hast prepared for the preaching of thy Gospel. or it is thine, O God, to have mercy and to save. men." Then the consecrator removing the Gos- l from the shoulders of the elect, put upon them e *Omophorion*, or humeral ornament, and the three shops placed each both his hands on the head of e elect, saying, "Receive thou the Holy Ghost." This was, we need not say, a most impressive, as is the essential part of the ceremony. As the nds were imposed, there was a universal silence, d the faithful felt the consoling conviction that in at solemn moment the divinity of the Holy Ghost scended upon the new bishop if not as visible to ortal sense, as truly as when of old in Jerusalem, ith "a sound from heaven as of a mighty wind," he me down in the form of tongues of fire upon the rst teachers of his church; and many fervent prayers ere uttered that the newly consecrated might rove himself worthy of the tremendous power and ajesty imparted unto him.

The same rite was performed with the other two, d they who knelt down bishops elect, rose bish- ps in fact and in spirit, filled with the grace and rength of the Holy Ghost.

The consecrator, standing and uncovered, after short prayer commenced the sacred canticle, a eautiful hymn, mentioned in the form of consecra- on. About the middle of it, the head of each of the elect was bound by his attendants with some linen provided for the purpose, and the consecrator kneeling towards the altar began the hymn, *Veni Creator Spiritus*, which the choir in the sanctuary continued. At the end of the first verse the consecrator rose, and dipping the thumb of the right hand in the chrism, anointed the head of the elect, saying at the same time a prayer.

The ceremony then proceeded, until the end of the Gospel, when the preacher of the consecration sermon, the Very Rev. John Power, D. D., having given the usual salutation to the consecrator, ascended the pulpit and commenced his discourse.

During the sermon, the sanctuary with its three altars, and with the bishops, clergy, and seminarians all seated, in their various vestments so full of meaning, afforded a beautiful sight, presenting as it were a representation in miniature of the whole church; and strikingly recalled to one's mind the noble lines in the *Te Deum:*

> "*Te gloriosus Apostolorum Chorus,*" *&c.*
>
> "THEE the glorious choir of the Apostles,—
> THEE the righteous band of the prophets—
> THEE the white-robed army of the martyrs—
> THEE the holy church throughout the earth—
> O! Father of infinite majesty, doth praise!"

Upon the conclusion of the sermon, the mass was continued as far as the end of the *Offertory*, when the new bishops made their offerings to the consecrator: namely, for each, two lighted tapers, two loaves, one ornamented with gold and the other with silver, and two ornamented small barrels of wine.

The ceremony and other services of the day proceeded as described in the *Form*, &c. The *Te Deum* was given with great effect by the choir in the sanctuary. Making the circuit of the church and blessing the people was a rite of a very touching character. From the manner in which the nave was thronged, it seemed a hopeless task to attempt to obtain a passage through it, but by the almost incredible efforts of the officers in attendance, admirably seconded by the people at great personal inconvenience to themselves, a way was made for the five bishops (the consecrated and the assistants); the entire congregation kneeling wherever it was possible—to receive the blessing. It was striking to see how at the approach of the prelates the multitudes that had been a moment before heaving to and fro in their anxiety to catch a glimpse of the ceremonial, and apparently impenetrable as the stone walls of the cathedral, slowly receded right and left, and subsiding at once into perfect quietness, knelt, old and young, to receive the episcopal benediction. It was one of those sights, tender, touching and holy, with which only the church of Christ, loving mother as she is, can console her children.

Meantime, the *Te Deum* was concluded, followed by the anthem, with the prayer for the occasion.

The five bishops having returned to the sanctuary, the consecrator and his assistants stood uncovered at the gospel side of the altar, the others kneeling, and the new bishops going in succession to the middle of the altar, each wearing his mitre and having his crosier in his left hand, after signing the altar and himself, gave his blessing in the manner usual with bishops.

Finally the consecrator and assistants, resuming their mitres, turned their faces to the epistle side, and each one of the new bishops going to that side turned towards them and kneeling, wished them long life: "*Ad multos annos.*" "For many years." He advanced and did the same at the middle of the altar, and again at the feet of the consecrator, who as he rose gave him the kiss of peace, as did the assistants. The new bishops then retired with the assistants to St. John's chapel, repeating the beginning of the gospel of St. John, which the consecrator recited at the high altar; and at the close all left the sanctuary in the same order in which they had entered it, six bishops and beyond fifty priests and seminarists, the procession presenting a more imposing view even than in the morning.

The ceremony lasted exactly five hours, from 9½ A. M., until 2½ P. M., and within twenty minutes afterwards, the church was entirely cleared of the thousands who had crowded it all day, fortunately without a single accident, or even any considerable confusion.

What were the reflections of others as they departed we know not, but for one we could not forbear fervently wishing for all the right reverend prelates a useful and happy life "*ad multos annos.*" *N. York Freeman's Journal.*

*Baltimore.*—The consecration of Rt. Rev. William Tyler took place on Sunday, March 17th, at the Cathedral.

The *consecrator* was the Rt. Rev. Benedict Fenwick, bishop of Boston.

*Assisting bishops:*—The Rt. Rev. Richard V. Whelan, bishop of Richmond, and the Rt. Rev. Andrew Byrne, bishop of Little Rock.

Rev. Mr. Coskery preached.

*Master of Ceremonies:*—Rev. F. Lhomme, assisted by Mr. Thomas Foley and Mr. R. J. Lawrence.

Owing to the deep affliction of the Most Reverend Archbishop at the death of his mother, which occurred the day before, he was present only at the commencement of the ceremonies.

*Georgetown.*—The consecration of the Rt. Rev. John Fitzpatrick took place at Georgetown, D. C., on Sunday 24th March.—The Rt. Rev. Dr. Fenwick, the consecrator, was assisted by the bishops of Richmond and of Hartford.

*Cincinnati.*—The Rt. Rev. Ignatius Reynolds, bishop of Charleston, and Rt. Rev. John Henni, bishop of Milwaukie, were consecrated in the cathedral of Cincinnati, on the feast of St. Joseph, March 19th. The Rt. Rev. Dr. Purcell performed the ceremony. Bishop Reynolds passed through Baltimore a few days since, on his way to Charleston.

Mr. Mayer's Mexico.—The review of this work, which appeared in the March number of this Magazine, did not suit the palate of all persons, as it was natural enough to anticipate. The editor of a weekly paper unceremoniously charged the reviewer with a sectarian and anti-christian spirit because, in his opinion, the latter returned reviling for reviling, and made an allusion to camp-meetings which he considered an unwarrantable attack on the Methodist society. The reviewer thought it advisable to remonstrate against such charges, and his reply elicited a lengthy communication in the *Clipper* of the 20th March, which although appearing over a fictitious signature, may, we think, be considered as embodying the views of Mr. Mayer himself. We have to offer a few remarks upon the above mentioned article; but in a spirit, we hope, not unbecoming the dignity of a religious periodical.

The writer, doubtless forgetting that the language of reviewers is directed against the works, and not against the persons of authors, has thought proper to assail the contributor in the Magazine in a tone of invective which is altogether personal. We shall not expostulate with him on such a proceeding, but merely remark that there could be no better proof than this, of the incontrovertibility of the positions assumed by the reviewer. He who in the course of argumentation resorts to abuse, acknowledges his defeat.

He seems to lay great stress upon the foreign qualities of the reviewer. But why object to him that he has been born in a foreign country? Is it not sufficiently consoling for him to know that his article has been well understood by his opponent and the public at large? This is all that could be desired. For the future, however, we will request our friends to abstain from the use of foreign idioms, according to the advice which was given to Mr. Mayer.

The writer contends that Mr. M. intended to speak only of those practices which are peculiar to Spanish America, and dealt only with the corruptions and errors that have crept into a remote and lonely branch of our church. Had this been the case, the observations of the reviewer would certainly have been unwarrantable, and we would not hesitate one moment to acknowledge the error that had been committed. But that this plea in defence of Mr. M. is not admissible will appear clearly from the following considerations. It is true that there are some peculiarities in the different Catholic countries; for instance, the hour for going to church may not be the same; the mode of distributing the benches, pews and chairs may be dif-

ent; the style of architecture may vary; the ronal saints may also be different, as, for instance, Patrick in Ireland, and St. James in Spain. ese and other things may depend much on local umstances; here, for instance, in the United tes, we cannot perform many processions, pre-ibed by the ritual of the Catholic church, such that of the purification of the Blessed Virgin, ., because the mass of the population differ n us in faith. There are also peculiarities in xico, peculiarities which are not practices of tholicity, but the practices of some Catholics in xico. It was not however against those pecu-rities that Mr. M. chiefly raised his voice, and proof of it is that his apologist has been obliged borrow the most curious among them from other testant travellers. Nor was it in reference to h peculiarities that he was taken to task by the iewer. His fault was to ridicule customs that found every where, and are connected with tholic tenets, such as the invocation of the Vir-under various titles, the use of rich decora-ns for the altar, of external rites and ceremo-s, and particularly of images and paintings. If did not draw the distinction between practices Catholicity, and peculiarities of Catholics, which ter may sometimes be harmless and good, and netimes bad and censurable, it was his own lt. Being a Protestant and layman, he should t have exposed himself by introducing such scriptions into his work.

Mr. Mayer in his volume quotes a declaration of ne bishops of Mexico where mention is made of *blic adoration* paid to the image of the Virgin. A ious mistake might arise from the false interpre-ion of the word *adoration* and its equivalent in ier languages. The word *adoration* in English d in French generally means the *supreme* homage e to God *alone;* the same word in Latin and in anish means only homage and honor which may paid either to God, or to angels and to men living earth; it is in this last sense that we read in n. xxiii, 7, that Abram *adored* (*adoravit*) the ildren of Heth.

The article which we notice alludes to the gam-ng and incontinency of Spanish clergymen. In ation to this, we have only to remark that the re-ewer did not pronounce all the members of the ergy *everywhere* immaculate; and we will add that is an extreme injustice and palpable mistake to dge of the morals, learning and deportment of the ergy, by the few instances which Protestant tra-llers may sometimes meet with. Whether in-nces of this nature are frequent, we have reason doubt. What is called gambling by certain Pro-stant writers may be, for all we know, but a rmless pastime; at all events they inform us that is gambling is not attended with the quarrelling, fighting, swearing, drunkenness and other disorders met with in places nearer home. But more of this when the article on Methodism with which we are threathened, will have made its appearance.

Humbug and Hypocrisy.—A very spirited article under this caption appeared in a late number of the *Catholic Herald*, denouncing the absurd and idle cant of men who, because Bishop Kenrick undertakes the defence of the Catholic interest in the public schools of Philadelphia by insisting that the Catholic children have the use of their own Bible, immediately cry out (and hold public meetings in order to make themselves more widely heard) that the *papists* are enemies of the Bible and are aiming at the overthrow of American liberty! Such marshalling of ignorant fanatics will always appear in the eyes of sensible men what it really is, humbug and hypocrisy; humbug, in wishing to palm upon the public schools a book which none of them can understand or explain; hypocrisy, in perpetually preaching up liberty of conscience, and, in the same breath, declaiming against their neighbors for asserting a right to this liberty. The *Methodist Protestant* of Baltimore, seems to have caught something of this holy ardor, and is determined not to be found slumbering while the liberties of the country and the truth of Christianity are in so much danger. He acknowledges that the demand of Bishop Kenrick is *reasonable*, and therefore he is compelled to say a word in favor of it; but to leave his readers under the impression that any thing *reasonable* could come from a *Catholic bishop*, would have been too liberal, even for the nineteenth century; and hence this Christian editor feels it his duty to expose to view the motives and designs of Dr. Kenrick, and declares, with the infallible precision of one who scans the views and the hearts of men, that the bishop of Philadelphia "protects his people from the Bible as well as he can; and would afford them entire protection, if he could." Now we should like to know by what logical manœuvre such an inference could be deduced from the premises. Bishop Kenrick requests that the Catholic version of the Bible be used among the Catholic children in the public schools; *therefore* he would prevent his flock entirely, if he could, from using the Bible! Shame upon such charity as well as upon such nonsense! But this meek prophet continues in the following strain: "Where popery is dominant, neither liberty of thought, conscience, nor of speech can be allowed. It is impossible: impossible, for the very nature of popery is, that your mind, conscience, and tongue must be controlled by another than yourself. Liberty in these respects is Protestantism. If a man feel that he is responsible to God, rather than to the pope, or the church, as some have it, that is to feel as a Protestant. If Catholics allow liberty of conscience, they in that much depart from

the very spirit of popery. Go count the Protestant churches at Rome! Go ask the vicar of God for liberty of conscience where he has things in his own way! Ask him to let you have a lot in the eternal city for a Friend's meeting house! and you will be likely to find out what is meant by the gentleman in Philadelphia, who writes LIBERTY OF CONSCIENCE, and puts † Francis Patrick after it.

"However, as Protestantism is disgraced where liberty of conscience is not allowed, we have no idea of *forcing* the children of Catholics to read our version of the Scriptures. Let us be consistent. If the priests are foreigners, the laity and their children are citizens."

We thought that after the mild and tolerant spirit which the dominant Methodist party exhibited a few years ago in the Sandwich Islands, they would scarcely have the boldness to talk of the influence of Catholicity on liberty of conscience. But such is the humbug—such is the hypocrisy. Go, Mr. Editor, and count the churches which the Methodists permitted the Catholic clergy to erect among the heathens. We thank you for your amiability in not wishing to *force* the Catholic children to read your version of the Scriptures; this would really be, as you say, a disgrace to Protestantism; but as this persecuting spirit is a disgrace which has more than once fallen on Protestantism, in this our own land, it is not for Protestants to give a lesson upon the subject to their Catholic neighbors, who have *never* disgraced themselves in that way. There is another species of error equally disgraceful among men, it is that of calumny. We readily admit that on religious subjects Catholicity requires "our mind, conscience and tongue to be controlled by another than ourselves," that is, by the word of God, which has been delivered to us for that purpose; and does not the Methodist pretend to govern his mind and conscience and tongue according to some other than himself, that is, according to what he conceives to be the word of God? Let the *Methodist Protestant* reduce this a little more to practice, and he will learn that to charge Catholicity with any other control over the thoughts and consciences of men, except that which is required by the law of God, is a libel upon the Catholic body.

Ignorance.—A correspondent of the *Banner of the Cross* in the *east*, thus exposes his ignorance in the *west*. "The Greek papal clergy have retained the dress worn by the clergy of the Greek church *from which they have seceded*." Some people seem to think that history is not sufficiently perverted by saying that the Roman Catholic church went out from the church of England; they must have it also that the church of Rome seceded from the Greek church. This is truly the age of philosophy of history.

Justice.—We are always pleased to see the matter of our Magazine transferred to the columns of other journals, provided it be done according to rule. A poetical article in the March No. has been copied without acknowledgment, by two of our cotemporaries, and similar inadvertencies we have witnessed before. *Omnia secundum ordinem fiant.*

To Correspondents.—*Archæology* and *The school girl in France* have been received, and the authors will please to accept our thanks.

## OBITUARY.

Died at Rome, on the 31st of January, his eminence, Cardinal Bussi, archbishop of Benevento, aged 89 years.

Died on the 14th March at Washington, D. C. Rev. Peter J. Devos. The deceased was born near Ghent, in Belgium, about the year 1776, and came to this country in consequence of the vexations which religion suffered in his own. Having exercised the ministry in St. Mary's county, Maryland, for one year he was stationed in Montgomery county, where he labored assiduously in the same duties, from 1818 to 1842. He was a man of much self-denial, and great charity for the poor.

## NOTICES OF BOOKS.

*The Life, Doctrine, and Sufferings of our Blessed Lord and Saviour Jesus Christ, as recorded by the four Evangelists, with moral reflections, critical illustrations, and explanatory notes.* By the Rev. Henry Rutter, with a preface by Rev. C. C. Pise, D. D. &c. New York: R. Martin & Co. 4to.

We have received from the publishers the first, second, and third parts of this work, which cannot be too strongly recommended to the Catholic public. It forms a harmonized and condensed relation of the four Gospels, presenting in a regular series the wonderful and consoling incidents in the life of our divine Saviour, with such explanations as will facilitate the understanding of the sacred text itself, and contribute vastly to the edification of the pious reader. The preface by Dr. Pise is a valuable introduction to the work. In point of mechanical beauty, it equals any publication that has yet appeared from the Catholic press in this country. The engravings are well executed, and, with the other excellencies of the work, render it a most desirable and useful volume for any Catholic family.

*Lecture on the importance of a Christian basis for he science of Political Economy, and its applica-ion to the affairs of life, &c.* By the Rt. Rev. Dr. Hughes, bishop of New York. N. York: J. Winchester.

Perhaps no subject could be selected, as matter instruction for the present generation, better culated than that which has been developed in above mentioned lecture. There never was a e when men were more enamored with the doc-ne that wealth is the essential basis of individual l national happiness, although the fallacy of this trine has begun to manifest itself in our day, more fearful evidences of public and private radation than have been witnessed at any pre-us period. But always unwilling to condemn lf, the depravity of man's heart will not allow o behold the true sources of those evils which ict society, and which grow out of the cupidity ich is one of the ruling principles of action in present age. Bishop Hughes has shown, in his ial forcible and perspicuous style, that this deep-ted and widely prevailing selfishness can be rected only by a religion which teaches the true ations of man to man, the proper estimate which rich should form of the poorer classes, and the ramount importance of good works in the spi-ual economy of the Christian. The doctrine ich he has here put forth, is not an idle theory; history of christendom has placed it beyond the ch of doubt; and the contrast between the times it preceded the reformation, and the state of ngs subsequently, forces upon us the conclusion t the principles of Catholicity alone can supply effectual remedy for the social evils that are now extensively witnessed.

*Pittsburg Catholic.*—Under this title has appeared Pittsburg, Pa. a new weekly paper, which "will devoted particularly to an exposition and defence Catholic principles, but will contain also a varied ection of articles on miscellaneous subjects, and eign news." It will be published every Satur-y at $2 per annum in advance. *Ad multos annos.*

*atholic Family Bible, No.* 12. New York: D. & J. Sadlier.

We have received from the Messrs. Sadlier, No. of their new edition of the Family Bible, which ings us to the end of the Old Testament. It mes to us in the same elegant dress of type and per as heretofore, and sustains in every particu-the high character accorded to previous num-rs of the work. The twelfth part contains a very editable engraving, equalling in design and exe-tion those which embellish portions of the pre-ding numbers.

*ey to Rev. A. Atwood's Commentary on Tract No.* 4, *for the people.* By P. Kane. Philada.: M. Fithian.

This pamphlet was brought forth by the following rcumstance: "There appeared a few months ago, Harrisburg, an Episcopalian tract, called, 'Tract o. 4, for the people;' the object of which was to ove that the Methodist church is no church, but human society. The Rev. Mr. Atwood, pastor the Methodist church of said place, wrote a re-y, in which, instead of defending his church from e charges advanced by the Tract 4, assailed the atholic church in the most bitter manner, which ought forth this reply from the individual whose ame it bears." We have merely to add that Mr. ane has evinced a zeal worthy of all commenda-on, and has proved himself an able defender of ur holy religion.

*Address delivered before the Philodemic Society of Georgetown college, D. C., Feb. 27th,* by Ed. C. Donelly, of New York, to which are prefixed the remarks of Wm. P. Brooke, of Md., previous to his reading the Farewell Address of Washington.

We have been favored with a copy of this pamphlet, which affords a bright evidence of the genuine patriotism that glows in the bosoms of the above-named gentlemen, and proves that their *Alma Mater* is eminently successful in cherishing this hallowed flame among her alumni.

*The Spiritual Combat, &c.* Baltimore: Metropolitan Press. 32mo.

We announced this little volume in our last number, and objected to certain inaccuracies, which, we are glad to perceive, have disappeared from the stereotype plates. It is one of the cheapest books ever published in any country; the price being only 18¾ cents, in sheep.

*Epitome Historiæ Sacræ, auctore L'homond. Editio nova, prosodiæ signis vocumque interpretatione adornata.* Baltimori: Ex Typographia Metropol. 18mo, pp. 134.

The edition here presented to the public of this excellent elementary work for the junior students of the Latin language, is exceedingly well executed. A new and copious vocabulary, with general neatness and accuracy, recommends it highly to the notice of professors.

*Phædri Aug. Lib. Fabularum Æsopiarum libri quinque.* Balt. Ex Typog. Metropol. 18mo. pp. 80.

The same handsome style is observable in this expurgated edition of Phædrus' fables. We are authorized to state that this and the above mentioned work will be furnished to institutions at a very low price.

*The little Thatched Cottage, a tale of Irish life,* Baltimore: F. Lucas, Jr.

This little volume forms the tenth number of the *Youth's Library*, and will be found in all respects equal, if not superior, to its predecessors.

*Tract No.* 1, *of the Metropolitan Tract Society; on the invocation of Saints.* Balt. Metropolitan Press.

The Tract Society of Baltimore having assumed a different organization, its publications will be issued hereafter under a new series, and from the Metropolitan press. The first number has been arranged from the works of Bossuet, and contains a powerful refutation of an objection which is urged against the invocation of saints, and which Mr. Palmer has recently renewed in one of his letters to Dr. Wiseman. As these letters have been lately reprinted in Baltimore, tract number 1 has appeared in good time to rebut the false reasoning of the Oxford divine.

*Lecture on the Philosophy of History and some of the popular errors which are founded on it, &c.* By S. Teackle Wallis, Esq. Published by request. Balt. John Murphy.

We are indebted to the politeness of the author for a copy of this lecture, which we had the pleasure of hearing him deliver. Though we do not perfectly coincide with him in his views of civilization, we willingly admit that it contains many valuable truths which are developed in an easy, polished, animated, and eloquent style, and which are calculated to humble the boasting and superficial admirers of the nineteenth century, who are deceived by appearances and imagine that everything that glitters is gold.

# ECCLESIASTICAL CALENDAR.

1 *Monday.* † Feria. *Purple.* In Mass, 2 Col. *Eccl.* or *Pro Papa.* Vesp. of Feria.
2 *Tuesday.* † Feria, as yest. *Purple.* The *Passion* is read at Mass. Vesp. of Feria.
3 *Wednesday.* † Feria as yest. *Purple.* The *Passion* is read. Vesp. of Fer. Office of *Tenebræ* in the evening.
4 *Thursday.* † FD. Maunday Thursday, d. 1 cl. *White* at Mass, in which Gl. Cr. Pref. *De Cruce;* in the other portion of the office, *Purple.* Vesp. doub. In the evening, *Tenebræ.*
5 *Friday.* † FD. Good Friday, doub. 1 cl. *Black.* The *Passion* is sung. Vesp. doub. as yest. *Tenebræ* in evening.
6 *Saturday.* † FD. Holy Saturday, d. 1 cl. At Mass, *White.* Vesp. of fol. at Complin, *Regina Cæli,* which is said standing, until Trinity Sunday.
7 *Sunday.* † EASTER SUNDAY, or Resurrection of our Lord, d. 1 cl. with oct. In Mass. Gl. Sequence, Cr. Pref. and *Communic.* and *Hanc igitur,* proper during the Octave. *White.* Vesp. of the feast.
8 *Monday.* † Easter Monday } doub. 1 cl. *White.* Vesp.
9 *Tuesday.* † Easter Tuesday } of the feast.
10 *Wednesday.* † Of the oct. semid. In Mass, 2 Col. *Eccl.* or *Pro Papa. White.* Vesp. of oct.
11 *Thursday.* † Of the oct. semid. as yest. *White.*
12 *Friday.* † Of the oct. semid. as yest. *White. Abstinence.*
13 *Saturday.* † Of the oct. semid. as yest. *White.* Vesp. doub. com. of SS. Tiburtius and Comp.
14 *Sunday.* † Low Sunday, doub. 9th less. and com. of SS. in Lauds and Mass, in which Gl. Cr. *White.* In Vesp. com. of fol.
15 *Monday.* St. Francis *de Paula,* C. d. (2d inst.) In hymn, *Mer. sup.* In Mass, Gl. *White.* Vesp. from ch. of fol. hymn as above, com. of prec.
16 *Tuesday.* St. Isidore, BCD. d. (4th inst.) In Mass, Gl. Cr. *White.* Vesp. from ch. of fol. hymn as above, com. of prec. and S. Anicetus.
17 *Wednesday.* St. Vincent Ferrier, C. doub. (5th inst.) 9th less. and com. of S. Anicetus in Lauds and Mass, in which Gl. *White.* Vesp. from ch. of fol. Hymn above, com. of prec.
18 *Thursday.* St. Leo, PCD. doub. (11th inst.) In M Gl. and Cr. *White.* In Vesp. com. of fol.
19 *Friday.* St. Hermenegild, M. semid. (13th inst.) In M Gl. 2 Col. *Concede,* 3 *Eccl.* or *Pro Papa. Red. Ab nence.* Vesp. from ch. of fol. com. of prec.
20 *Saturday.* Office of Concep. BVM. semid. In Mass 2 Col. *De Spiritu S.* 3 *Eccl.* or *Pro Papa. White.* Ve of fol. com. of Sund. and prec.
21 *Sunday.* 2d after Easter, St. Anselm, BCD. doub. less. hom. and com. of Sund. in Lauds and Mass which Gl. Cr. and Gosp. of Sund. at the end. *Wh* In Vesp. com. of Sund and fol.
22 *Monday.* SS. Soter and Caius, PPMM. semid. In M Gl. 2 Col. *Concede,* 3 *Eccl.* or *Pro Papa. Red.* Ve from ch. of fol. com. of prec.
23 *Tuesday.* St. George, M. semid. In Mass as yest. P Vesp. of fol. com. of prec.
24 *Wednesday.* St. Fidelis, *a Sigmaringa,* M. doub. Gl. P Vesp. of fol. com. of prec.
25 *Thursday.* St. Mark, Evang. d. 2d cl. *Litanies.* Gl. Pref. of App. *Red.* In Vesp. com. of fol.
26 *Friday.* SS. Cletus and Marcellinus, PPMM. semid. col. as 22d inst. *Red.* Vesp. from ch. of fol. com. of p *Abstinence.*
27 *Saturday.* Office of Concep. BVM. semid. as on preced Saturday. *White.* Vesp. of fol. com. of Sund. only
28 *Sunday.* 3d Sund. after Easter. Patronage of St. Jose spouse of BVM. doub. 2d cl. 9th less. hom. and com Sund. and S. Vitalis in lauds. In Mass, Gl. com Sund. and S. Vitalis (in solemn mass, the 3d col omitted), Cr. Pref. of Easter, and Gosp. of Sund. at end. *White.* In Vesp. com. of fol. and Sund.
29 *Monday.* St. Peter, M. doub. Gl. *Red.* Vesp. from of fol. com. of prec.
30 *Tuesday.* St. Catharine of Sienna, V. doub. Gl. *Wh* Vesp. of fol. com. of prec.

SUN'S *upper* limb rises and sets. (corr. for refract.) M. T. | MOON rises or sets. Mean time.

| D.M. | D.W. | Boston, &c. rises h.m. | Boston, &c. sets. h m | New York, &c. rises h m. | New York, &c. sets. h.m. | Washington &c. rises h.m. | Washington &c. sets. h-m | Charleston, &c. rises h m. | Charleston, &c. sets. h.m. | N. Orleans, &c. rises h m | N. Orleans, &c. sets. h-m. | Boston, &c rises. h. m. | N.York, &c. rises. h. m. | Wash'n &c. rises. h. m. | Cha'ston &c. rises. h. m. | N Orl'ns &c. rises. h. m. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Mon. | 5 43 | 6 26 | 5 45 | 6 24 | 5 46 | 6 22 | 5 49 | 6 20 | 5 50 | 6 19 | 4 51A | 4 51A | 4 51A | 4 51A | 4 51A |
| 2 | Tues. | 42 | 27 | 43 | 25 | 45 | 23 | 48 | 21 | 49 | 20 | 6 7 | 6 5 | 6 4 | 5 59 | 5 59 |
| 3 | Wed. | 40 | 28 | 41 | 26 | 43 | 24 | 46 | 21 | 47 | 20 | 7 24 | 7 21 | 7 19 | 7 11 | 7 8 |
| 4 | Thurs. | 38 | 29 | 39 | 27 | 41 | 24 | 45 | 22 | 46 | 21 | 8 42 | 8 38 | 8 34 | 8 21 | 8 19 |
| 5 | Frid. | 36 | 30 | 37 | 28 | 40 | 25 | 44 | 23 | 45 | 21 | 9 57 | 9 52 | 9 48 | 9 33 | 9 28 |
| 6 | Satur. | 34 | 31 | 35 | 29 | 38 | 26 | 42 | 23 | 44 | 22 | 11 7 | 11 2 | 10 56 | 10 40 | 10 34 |
| 7 | SUND. | 5 32 | 6 32 | 5 33 | 6 30 | 5 36 | 6 27 | 5 41 | 6 24 | 5 43 | 6 22 | ... | ... | 11 56A | 11 40A | 11 34A |
| 8 | Mon. | 31 | 33 | 32 | 31 | 35 | 28 | 39 | 25 | 41 | 23 | 0 7M | 0 1M | ... | ... | ... |
| 9 | Tues. | 29 | 34 | 30 | 32 | 33 | 29 | 38 | 25 | 40 | 23 | 0 57 | 0 52 | 0 48M | 0 34M | 0 28M |
| 10 | Wed. | 27 | 35 | 28 | 33 | 31 | 30 | 37 | 26 | 39 | 24 | 1 39 | 1 35 | 1 31 | 1 18 | 1 15 |
| 11 | Thurs. | 26 | 36 | 27 | 34 | 30 | 31 | 35 | 27 | 38 | 24 | 2 13 | 2 11 | 2 8 | 1 58 | 1 55 |
| 12 | Frid. | 24 | 37 | 25 | 35 | 28 | 32 | 34 | 27 | 37 | 25 | 2 43 | 2 41 | 2 38 | 2 33 | 2 31 |
| 13 | Satur. | 23 | 38 | 24 | 36 | 27 | 33 | 33 | 28 | 36 | 25 | 3 10 | 3 10 | 3 9 | 3 5 | 3 5 |
| 14 | SUND. | 5 21 | 6 39 | 5 23 | 6 37 | 5 26 | 6 34 | 5 32 | 6 29 | 5 35 | 6 26 | 3 36M | 3 36M | 3 37M | 3 37M | 3 38M |
| 15 | Mon. | 19 | 40 | 21 | 38 | 24 | 35 | 31 | 30 | 34 | 27 | 3 59 | 4 1 | 4 2 | 4 5 | 4 8 |
| 16 | Tues. | 18 | 41 | 20 | 39 | 23 | 36 | 30 | 30 | 33 | 27 | sets. | sets. | sets. | sets. | sets. |
| 17 | Wed. | 16 | 42 | 18 | 40 | 22 | 37 | 29 | 31 | 32 | 28 | 7 5A | 7 3A | 6 59A | 6 49A | 6 45A |
| 18 | Thurs. | 14 | 43 | 16 | 41 | 20 | 38 | 28 | 32 | 31 | 29 | 8 4 | 8 0 | 7 56 | 7 43 | 7 39 |
| 19 | Frid. | 13 | 44 | 15 | 42 | 19 | 39 | 27 | 32 | 30 | 29 | 9 1 | 8 57 | 8 53 | 8 38 | 8 33 |
| 20 | Satur. | 11 | 45 | 13 | 43 | 17 | 40 | 25 | 33 | 29 | 30 | 9 56 | 9 51 | 9 46 | 9 30 | 9 27 |
| 21 | SUND. | 5 10 | 6 47 | 5 12 | 6 45 | 5 16 | 6 41 | 5 24 | 6 34 | 5 28 | 6 30 | 10 47A | 10 42A | 10 36A | 10 20A | 10 14A |
| 22 | Mon. | 8 | 48 | 10 | 46 | 14 | 42 | 23 | 35 | 27 | 31 | 11 31 | 11 27 | 11 22 | 11 6 | 11 1 |
| 23 | Tues. | 6 | 49 | 9 | 47 | 13 | 43 | 22 | 35 | 26 | 31 | ... | ... | ... | 11 50 | 11 45 |
| 24 | Wed. | 5 | 50 | 8 | 48 | 12 | 44 | 21 | 36 | 25 | 32 | 0 12M | 0 8M | 0 4M | ... | ... |
| 25 | Thurs. | 3 | 52 | 6 | 49 | 10 | 45 | 20 | 37 | 24 | 33 | 0 49 | 0 45 | 0 41 | 0 29M | 0 25M |
| 26 | Frid. | 2 | 53 | 5 | 50 | 9 | 46 | 19 | 37 | 23 | 33 | 1 21 | 1 18 | 1 16 | 1 7 | 1 4 |
| 27 | Satur. | 1 | 54 | 4 | 51 | 8 | 47 | 18 | 38 | 22 | 34 | 1 55 | 1 53 | 1 50 | 1 44 | 1 43 |
| 28 | SUND. | 4 59 | 6 55 | 5 2 | 6 52 | 5 6 | 6 48 | 5 16 | 6 39 | 5 20 | 6 35 | 2 20M | 2 19M | 2 19M | 2 17M | 2 17M |
| 29 | Mon. | 58 | 57 | 1 | 53 | 5 | 49 | 15 | 39 | 19 | 35 | 2 49 | 2 50 | 2 51 | 2 52 | 2 54 |
| 30 | Tues. | 56 | 58 | 0 | 54 | 3 | 50 | 14 | 40 | 18 | 36 | 3 19 | 3 20 | 3 23 | 3 29 | 3 32 |

## EPISTLES AND GOSPELS OF THE

### Sundays and Festivals in the month of April.

Maunday Thursday.....1 Cor. xi, 20—33....John xiii, 1—15.
Good Friday.....Exod. xii, 1—12....John xviii, xix.
Holy Saturday.....Col. iii, 1—4.....Matt. xxviii, 1—7.
Easter Sunday.....1 Cor. v, 7—8.....Mark xvi, 1—7.
Easter Monday.....Acts xx, 37—43....Luke xxiv, 13—25.
Low Sunday.....1 John v, 4—10.....John xx, 19—31.
Second Sunday after Easter.....1 Peter ii, 21—25....John x, 11—16.
Third Sunday after Easter.....1 Peter ii, 11—18....John xvi, 16—22.

### PHASES OF THE MOON

| | D. | H. | M. |
|---|---|---|---|
| Full moon, | 3 | 1 | 49M |
| Last quarter, | 9 | 5 | 0A |
| New moon, | 17 | 11 | 24M |
| First quarter, | 25 | 3 | 8A |